

"LIGHT," February 5th, 1921.

WHERE CANON BARNES IS WRONG.

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LIGHT

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On Spirit Photography.
(Illustrated.)

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MRS. LEANING.

Rev. W. B. HAYNES
On the Churches and
Spiritualism.

Etc., etc.

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LIGHT

A JOURNAL OF
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"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,091.—VOL. XLI. [Registered as] SATURDAY, FEBRUARY 5, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

Einstein is said to have administered another shock to the scientific world by announcing that it will be possible to prove the universe finite and even to estimate its size in space. Many years ago we remember an old teacher of philosophy saying that the universe was of course finite, otherwise it could not be one, i.e., a unitary thing, as its name implied. To us it seems to be largely a matter of terms and phrases—we can imagine neither a limited universe nor an unlimited one. If it is limited, what are its boundaries and what is there beyond them? If it is unlimited it is equally beyond our thought. And, from our point of view, it is not simply a question of externals—in the way of extension in space, but rather of interior modes of being—world within world, the finer permeating the grosser in successive grades. This is to look at Einstein's theory from another viewpoint—not the scientific one, which is wholly concerned with the sensory side of things.

Some reformers have before them an ideal which may be thus bluntly expressed—"We must stamp out superstition." Quite so, but one might express it differently. To us it is rather a matter of transmutation than destruction. We do not, for instance, seek to destroy selfishness or self-love, but rather to unfold it in the natural order, for self-love is the elementary form of the love-principle in the Universe. It should begin at the self as the centre and expand outwards in a gradually increasing circle, not deleted but developed so that the "chord of self," as Tennyson put it, is taken up into a larger harmony, not destroyed or lost but blended into the harmony which "is in all immortal souls." Similarly, craft and cunning, ugly as they look, are the elementary expressions in life of the principle of Wisdom. They, too, must be cultivated until they grow into large forms of sagacity, prudence, right direction, such as are shown by those great souls who love not only widely but wisely. They, too, began with the infantile forms of self-love and amusingly crafty methods—common to infants and quite legitimate in infancy—of gaining their own ends.

Everyone knows how the body is influenced by the mind; but few realise how close and intimate is the

relationship. The experiments of the Danish psychologist, Alfred Lehmann, who investigated the subject, showed conclusively that pleasurable emotions are accompanied by definite physiological changes, and that disagreeable sensations exert an opposite action. He found that the eating of sweets or the tasting of a nauseous drug has a marked effect upon the respiration, the beating of the heart, and the blood-pressure. An unexpected gift of money to a person under examination was followed by an easily recognisable disturbance of the psychologist's delicate recording instrument; and a simple problem in arithmetic gave rise to "shallow breathing," an enlargement of the blood vessels of the brain, and stronger pulse beats while it was being considered. When manual labour was associated with mental effort the record showed that the former lost in effectiveness. It was also observed that there is a wavelike motion or variation in the amount of blood in the vessels of the cerebrum, lasting from three to six seconds. It is probably owing to this periodicity that the preference for rhythm in human activity may be due.

The "Times Literary Supplement" of the 27th ult., in a review of "The Earthen Vessel," offers some remarks which show an unusually intelligent appreciation of the true inwardness of "Book Tests." It notes the combination, in these messages, of the intuitive and analytical faculties, and remarks:—

To conceive of a mind guided by immediate sympathy to consciousness of a significant passage and its whereabouts is one thing; it is another when shelf and book and page are specifically numbered. And we need not be surprised that, whatever be the source of these references, the difficulty of conveying them is insisted upon by their originators. In fact, they involve, over and above the universal clairvoyance we are postulating, the power to translate items of the vision into terms recognisable by the human mind; to see sympathetically and to describe intellectually.

That extract from the Literary Supplement puts into concise form the essential factors of the problem of communication in spirit messages generally, and is the reply to superficial objections from the unthinking that if spirits can do one thing they should be able to do some other (usually named by the sceptic) and so furnish overwhelming proof of their existence. Cheap and easy criticism naturally demands cheap and easy criteria. A little clear thinking on the matter is sufficient to show us that communications from one state of consciousness to a lower one need no little skill and may involve a painful and difficult process of translation. Examples abound, as in the case of terms which, familiar enough to the spirit incarnate, are difficult to reproduce when he is in a state in which the verbal texture of an idea is no longer needed in the presence of the idea itself. It is interesting to observe that the "Times Literary Supplement" finds in the necessity for "this combination of processes a *prima facie* argument in favour of the belief in an independent personality communicating."

THE SALE OF "LIGHT."—Owing to the great demand, LIGHT was completely sold out last week. While regretting that numbers of would-be readers were thus disappointed, we would impress on them the necessity of giving their orders early.

"Light" can be obtained at all Bookstalls and Newsagents.

THE SPIRIT OF THE MORNING GLORY.

One day, after breakfast, my attention was arrested by a sight which gave me a thrill of admiration. The morning glories were in bloom. There they were, like a living vision, revealing to me something in the kingdom of flowers I had never seen or felt before. The radiant days of summer had decked the log-house with a mantle more beautiful than any worn by the Queen of Sheba, or by Solomon when he received her. And now, as the days were growing more languid and the evenings more wistful, autumn with her endless procession of far, faint shadows would steal across the threshold under a canopy of infinite and indescribable colour.

How the spell of their magic changed the appearance of the house. The flowers looked out on sky and plain with meek, mauve-tinted eyes, after having absorbed all the amaranth of a cloudless night, the aureole of early morning, and a something, I know not what, that belongs to dreams and distance wafted on waves of colour from far-away places. They gave to the entrance a sort of halo that symbolised the eternal residuum of all things mortal and visible.—From "The Valley of Shadows," by FRANCIS GRIERSON.

The Squire and His Wife:

ON a hill-side green and golden, and with the perfume of many flowers hovering about like music kissed by colour, there is an old gabled house with many turrets and windows like those which first in England were filled with glass. There are trees and lawns, and down in the hollow a large lake where birds of many colours and very beautiful sport themselves.

This is not a scene of your sphere, but one on this side of the Veil. It were of little profit that I argue to show the reasonableness of such things being here. It is so; and that men should doubt that all that is good and beautiful on earth is here with beauty enhanced and loveliness made more lovely is, on our part, a matter of wonder quite as great.

On one of the towers there stands a woman. She is clad in the colour of her order, and that colour is not one you know on earth; so I cannot give it a name. But I would describe it as golden-purple; and that will, I fear, convey little to you.

She looks out towards the horizon far away across the lake, where low-lying hills are touched by the light beyond. She is fair to look upon. Her figure is more perfect and beautiful than that of any woman on earth, and her face more lovely. Her eyes shine out a radiance of lovely violet hue. On her brow a silver star shines and sparkles as it answers to her thoughts within; this is the jewel of her order.

And if beauty were wanted to make her beauty more complete, it is there in just a tinge of wistfulness, which but adds to the peace and joy of her countenance.

COMMUNION.

Surely the Dead are near,
Too close for eyes to see.
You have been near me while I lay
Under the chestnut tree.
My hand lay idly on the grass—
You touched it, tenderly.

Surely the Dead can speak,
My spirit tells me so,
Your voice has broken through my
dreams

THE HOMES OF THE HEREAFTER.

Just as "stone walls do not a prison make," so it may be said that bricks and mortar do not in themselves make a home. Nay, they may fall far short of that ideal, even when architecturally complete and furnished within with every article of comfort and convenience. Many have lived in such dwellings, but they have not regarded them as homes, because the spiritual element, the pervading principle of love, has been absent. So we get at the essential idea underlying the word. Realising this we are the better able to understand—however dimly—the nature of a home in the spiritual world. In our world we are to a certain extent at the mercy of our material surroundings. It is only at times that we may transcend them, so that a windy hovel may seem a palace in the company of those we love. In the spiritual world there is a certain reversal of material conditions, and the interior life, lovely or unlovely, is bodied forth into externals. The beautiful soul is beautifully environed. That plastic external which is the substance of them, becomes mysteriously graded to the spirit.

D. G.

From Zabdiel.

get his bearings; and this he did at last, and suddenly. He burst into tears of joy, for it came to him that this, indeed, was his wife and sweetheart; and love overcame his awe.

He came forward with his left hand over his eyes, just glancing up now and then. When he was near she came quickly and took him into her arms and kissed him, and then, throwing one arm about his neck, she took his hand in hers and led him up the steps with slow and gentle dignity into the house she had prepared for him.

Yes, that house was the Heavenly counterpart of their home in Dorset where they had lived all their married life until she passed hence, and where he had remained to mourn her absence.

This, my ward, I have set down by way of pointing, with homely incident, the fact that the treasures of Heaven are not mere words of sentiment, but solid and real and, if you will not press the word, material.

Houses and friends and pastures and all things dear and beautiful you have on earth are here. Only here they are of more sublime beauty, even as the people of these realms are of a beauty not of earth.

These two had lived a good life as country squire and wife, both simple and Godfearing, and kindly to the poor and the rich alike. These have their reward here; and that reward is often unexpected in its nature as it was to him.

This meeting I myself witnessed, for I was one of those who brought him on his way to the House, being then of that sphere where this took place.

* From the Vale Owen Script.
—Weekly Dispatch, May 2nd, 1920.

In accents that I know,
And in the murmur of the stream
I heard you laughing low.

Surely the Dead can love,
And tender is their care,
For you have lingered near, lest I
Should perish in despair,
And even as I wept, I felt
Your fingers on my hair.

—MAY WHEELER.

This is the lady of the house where live a large number of maidens who are in her charge to do her will and go forth on what mission she desires from time to time. For the house is very spacious.

Now, if you study her face you will see at once that she is there expectant. Presently a light springs up and flashes from her eyes those beautiful violet rays; and from her lips a message goes—you know that by reason of the flash of light of blue and pink and crimson which darts from beneath her lips and seems to take wing far too quickly for you to follow it across the lake.

Then a boat is seen coming quickly from the right between the trees which grow on its borders, and the oars flash and sparkle, and the spray around the gilded prow is like small spheres of golden glass mingled with emeralds and rubies as it falls behind. The boat comes to the landing-place, and a brilliantly robed throng leap on to the marble steps which lead them up to the green lawn above.

One is not so quick, however. His face is suffused with joy, and he seems also full of wonder, and his eyes are not quite used to the quality of the light which bathes all things in a soft, shimmering radiance.

Then from the great entrance and down towards the party comes the lady of the house, and pauses a short distance from the party. The newcomer looks on her as she stands there, and utter perplexity is in his gaze, rapt and intent. Then at last she addresses him in homely words and this shining saint of God welcomes her husband: "Well, James, now you have come to me—at last, dear, at last."

But he hesitates. The voice is hers, but different. Moreover, she died an old woman with grey hair, and an invalid. And now she stands before him a lovely woman, not young nor old, but of perfect grace and beauty of eternal youth.

"I have watched you, dear, and been so near you all the time. And that is past and over now, and your loneliness is gone for ever. For now we are together once again, and this is God's Summerland, where you and I will never grow old again, and where our boys and Nellie will come when they have finished what is theirs to do in the earth life."

Thus she talked, that he might

* The First Two Volumes of "The Life Beyond the Veil"—Vale Owen Series, viz., "The Highlands of Heaven" and "The Lowlands of Heaven," are published by Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2. They can be obtained at all bookshops and bookstalls.

IS THIS THE VOICE OF THE CHURCH?

By GEORGE E. WRIGHT (Author of "The Church and Psychical Research").

"In Christian teaching there is no confirmation of the pretended revelations of modern Spiritualism that after death the spirits of men enjoy an existence which is to such an extent a counterpart of earthly life that 'spiritual clothes' and even 'spiritual cigars' are not unknown. It is important to dissociate Christian doctrine from ideas of this nature for they merely parody our faith."

The above words form part of a sermon preached by the Rev. E. W. Barnes, Canon of Westminster, and which is reported in "The Church Family Newspaper" of January 28th. It is an astonishing statement to come from one who at his ordination must have made answer to the question, "Do you unfeignedly believe all the canonical scriptures" in the definite words of the ordination, "I do believe them."

Amongst these canonical scriptures is "The Revelation of St. John the Divine," in which, therefore, Canon Barnes is bound by his ordination vow to "unfeignedly believe."

That book lays down—if the words are to be taken in their literal meaning—that the spirits of men do "enjoy an existence that is a counterpart of earthly life." The whole Apocalypse is full of these counterparts. Clothes, candlesticks, books, seals, swords, white horses, walls, gates, harps, trumpets and so forth.

One might add many passages from the gospels and the Pauline Epistles to show, without the possibility of contradiction, that the teaching of Scripture, taken literally, most certainly shows us an existence beyond the veil which is a definite and even detailed counterpart of earthly life.

If, then, Canon Barnes asks us to take the teaching of Scripture literally his contention is at once shown to be entirely wrong. But, of course, the learned Canon does not so ask us. He will tell us that all these things—the clothes, candlesticks, etc.—are to be taken as symbolic. No one will question the reasonableness of this. But he cannot, to use a common phrase, have it both ways; if the Scripture counterpart is symbolic, then he must allow the Spiritualist counterpart to be symbolic also.

It is common ground to all who believe in survival that after the death of the body the soul passes into another sphere of existence which—to us here in the body—is transcendental. The nature and components of that existence are not therefore explicable in human language. These disincarnate intelligences who are endeavouring to communicate with us can only therefore use analogy and symbol. If they speak of "bodies" it is because the word "body" is the nearest equivalent, in the human tongue, to that which is enshrining their personalities. If they speak of houses, roads, hills, valleys, etc., it is because all these things are in some transcendental form the necessary context of the survival of personality and are only describable by their

nearest equivalent in human language. The realities may be—indeed we are repeatedly told that they are—very different from the analogies, the symbols and the pictures. But it is clearly only by these latter that we can gain even a faint idea of the realities.

It is really extraordinary that Canon Barnes should—to judge from his sermon—be unable to realise this very simple point. Is it unfair to suspect that it is prejudice against psychical research that inhibits his judgment in this matter? It is difficult otherwise to explain how a theologian and a man of science should import matter of prejudice into the discussion by the unwarrantable reference to "spiritual cigars."

Enough has, I think, been said to demonstrate conclusively that Scripture plainly teaches that the spiritual life is a counterpart of physical life—a counterpart which transcends the original to degrees which finite human understanding cannot conceive, but still a counterpart. In theological terms human life is the type; extra-terrene life is the ante-type.

In the opinion of Canon Barnes "It is important to dissociate Church doctrine from ideas of this nature"; then the only inference is that in his opinion it is important to dissociate Church doctrine from the teaching of Holy Scripture. Is this the voice of the Church?

Towards the close of his sermon, Canon Barnes says, "many among us are troubled by the apparent indissoluble connection between man's personality and his body. How can personality survive the destruction of the living organism?"

The quieting of this trouble, the demonstration of this survival, has been achieved by the evidence which psychical research has obtained, of communications from beyond the veil. It has furthermore been demonstrated that even in this planetary existence the physical connection between man's personality and his body can be temporarily dissolved.

Those who feel that Christian teaching alone does not remove their difficulty in believing that "personality can survive the destruction of the living organism" have now before them, if they will only consider the evidence which lies at their very doors, the definite experimental proof of this survival.

Surely, then, clerics such as Canon Barnes, whose utterances have wide publicity, do wrong to confuse the issue and darken counsel by statements based not on reason but on prejudice. Surely they should regard psychical research not in a spirit of hostility, not even with indifference, but should welcome it as an ally and recognise it as a helper, albeit a humble one, in the Church's mission of bringing mankind to that light "which shineth more and more unto the perfect day."

THE PSYCHIC SENSES AND WHAT WE KNOW OF THEM.

By F. E. LEANING.

III.—SMELL.

We are unconsciously apt to class smell among the more definitely animal senses which we possess, perhaps because we see it exercised so prominently by the animals. But if we may judge the order of the senses by their power to give the widest range of correspondence with external things, we shall certainly have to place smell above either touch or taste. It has, in fact, a far more important part in life than is generally realised, and it is not without significance that from the oldest times to the present day this sense has been given a place beside those of sight and hearing in the ritual of religious worship. The gods themselves, as classical references show, were believed susceptible of pleasure from the "savory smell" of offerings; so were the souls of the righteous, for in the Egyptian Book of the Dead, while the scribe and his wife are playing at draughts in a heavenly bower, their Ba's (souls) seated on the tomb, are enjoying the odours that rise from a little stand of offerings. In Lafcadio Hearn's story of Katsugoro, founded on attested documents ("Gleanings in Buddha Fields") the reincarnated child told how he had liked the smell of the cakes placed before his little shrine when he last died. There is, too, a curious passage in "Raymond" where the smells of earth are mentioned as being utilised for earth-like manufactures in the next state. This is in keeping with the stringent laws of economy that appear to rule there. Dante also did not ignore foul smells as an element of several of his dread circles, and in modern fiction readers of Algernon Blackwood, whose occultism is unerring, will remember "Secret Worship" as a little idyll of natural scents. E. M. Dinnis, in "Mystics All," has woven another round the odours of grace that cling to a rosary. Examples could be multiplied to show

that the power of smell has as much a kingdom of its own as the supposed nobler senses of sight and hearing.

LIMITS OF THE SENSE.

At present we observe no order in the classification of smells, but the day will come when, like the colours of the rainbow and the notes of the octave, they will be found to form a natural series, for through the boundless and endless wealth of variety in Nature run the great lines of uniformity and order, only awaiting our discovery. We do not know why the scent of certain flowers should produce an antipathy in some people, so that they cannot stay in the room with them, or why some scents have an extraordinary effect on animals, such as that of camphor or valerian on cats. Great diversities of liking may be noticed in different people, and the association of a given scent with an emotional state may produce a lasting disagreeable or pleasurable effect. Now Sir William Crookes has told us that the chemist's scale turns to the 1,000th of a grain; but according to the French scientist Berthelot, the sense of smell is infinitely superior in sensitiveness to that of the balance, since in the case of certain substances, such as iodoform, "the presence of the hundredth of a millionth of a milligramme can be easily revealed by it" (Le Bon, "Evolution of Matter," p. 237). After this the case of a girl in an orphanage who was said to recognise her own clothes by the smell out of 140 others seems less wonderful. Some sensitives have declared that water has a recognisable smell of its own, and that magnetised water varies in this respect and can be so distinguished. Miss Goodrich Freer claimed to do this ("Proceedings" S.P.R., VII., 95). It is possible that this may be hyperaesthesia, but I am inclined to think that we are here upon the very border of the third psychic sense, and that through ignorance and want of observation its manifestation is not distinguished from the physical one by those exercising it.

We have, in fact, a little series. First, there is the physical smell physically perceived; then the physical smell psychically perceived (as at a distance too great for the sense to act). Then comes the non-physical smell, perhaps physically perceived (as in some hauntings), but more likely

psychically so, as in the odours accompanying visions and in imposed hallucinations. Just where we make the transition from one step to another is sometimes very difficult to determine in a given instance. When Jane, the Durham pitman's wife who was observed by Mrs. T. Myers, went on her clairvoyant travels in "the sleep," she remarked of one house, "What a smell! What a smell!" and there was. It was a surgeon's house, pervaded by the odour of medicaments and drugs. She was certainly using no physical sense here, and as she was primarily only expected to see, she made them a present, so to speak, of the smell ("Proceedings," S.P.R., VII., 57). Similarly she was quite sure that it was brandy and water and not wine or whisky or rum and water, in the stout gentleman's glass. Dr. F., in the first case, knew the house, but in the second could not know the exact dispositions made by his patient. Turvey also discerned a smell of gas in the house he was clairvoyantly describing to a strange sitter, which turned out to be quite true ("Beginnings of Seership," p. 196). Madame Veschide, coming in with her husband, "remarked that she had an impression of the smell of quinces," a smell which she recognised as characteristic of her father-in-law's house, distant three days' railway journey, and where the old man had died some hours previously. Perhaps she was more sensitive to smell than most people, and, therefore, that sense was the one to be affected. In her husband's book, "Les Hallucinations Télépathiques," which records nearly 1,400 observations of his own collecting, the unusually large proportion of seventy-four olfactory ones occurs. (See Review in "Proceedings," S.P.R., XXVI., 251.) It is possible that racial differences of organisation may make themselves apparent in such statistics, but Flammarion, also taking a census in a Latin people, gives only one case ("The Unknown," p. 87), where a girl was aware, along with the impression of a death at a distance, of a strong scent of Eau de Cologne, and learned afterwards that her sister had sprinkled it freely around the dying woman. The rarity and beauty of Miss Monteith's experience ("Fringe of Immortality," p. 151, 2) of becoming distinctly aware of the perfume of incense on two occasions when a friend was engaged in earnest prayer at Mass for her, will be recalled with pleasure by readers of her recent book.

In all these examples a physical cause existed, but the percipient could not possibly have had the physical sense affected by it. Are we not justified by analogy in placing them, like the seeing of distant events and the hearing of distant voices, to the credit of a psychic sense of their own? We should not always take for granted that the scent is physically perceived. It may not be so. True, the clairvoyant says he "sees" with his eyes closely shut, and the clairaudient never says but that he "heard a voice." When the reporters of sensations on different levels use the same language for all of them, we are limited to making our discrimination by means of reason and comparison only. So, when an "overpowering" smell of dogs pervaded the morning room in Ballechin House when Mrs. S. was sitting there alone doing accounts one morning, we cannot tell whether it was objectively perceived or not, but we know that it was probably connected with the death of the black spaniel and the other thirteen dogs that had been shot, and with the vision of the Paws ("Alleged Haunting of B— House," p. 25). Here there had been a physical cause, though it no longer existed. And when a smell of damp earth or horrible decay is an accompaniment of haunting, it is reasonable to suppose that a material cause exists somewhere, and that the "phantasmogenetic" centre in the haunted does not see fit to dispense with the evidence of it: perhaps it cannot do so. The Seeress of Prévorst is reported to have experienced a dreadful sense of nausea when holding a ribbon belonging to someone who had died and been buried in an advanced stage of disease. It is a pleasure to turn mentally from this repellent incident to a statement quoted by Mrs. de Morgan, and attributed to a newly-freed spirit, that rose leaves are scattered about a death-chamber by unseen ministrants, and that in her own case "The smell of rosebuds made the room like paradise" ("From Matter to Spirit," p. 152).

WITH AND WITHOUT TELEPATHY.

Among the meagre materials for a study of psychic smelling, we find, of course, some that belong to the telepathic domain, though how a smell or the thought of a smell in one person's mind can translate itself into the apparent sensation itself in another, we cannot even surmise. The classical instance is probably that of the Rev. Philip Newnham, when walking in a Hampshire lane with his wife. More than twelve years before he had gathered for her here "the first wild violets of the Spring," without her knowing where they came from. After years of absence, they revisited the place, and following close upon his unspoken recollection of the spot, she remarked that if it were not impossible (for it was now winter) she could declare she smelt violets in the hedge ("Phantasms," case 18). But Mr. Newnham says that he was not consciously thinking of the scent, but of the place where the violets had been, and that the hedge having been "grubbed," there were then no violets at any season.

Myers also has a little group of cases in which, though there is no question of telepathy, neither is there anything stronger than inference or conjecture that smell had anything to do with the results. In one of them ("Proceedings," S.P.R., XI., 4, 19: "Human Personality," II., 107) the

saving of many lives was involved in the possibility—no more—that there was a subliminal consciousness of burning wood at a distance. It is the story of an engine driver in the United States approaching a bridge which had been charred for some little way, when "something which he could not define compelled him to stop." As he had already run through an area in which there were frequent patches of burning, of which he had taken no notice, this does not seem to suggest the exercise of psychic smell. In the Mexican experiments referred to in the previous article, the subject was tested as usual for each sense in turn. She gave no reaction to strong liquid ammonia held under the nostrils, thus showing the complete suspension of olfactory sensibility; but when the pumice from the stagnant lake Texcoco was placed in her hands she noticed plainly the characteristic foul smell (Journal of American S.P.R., XIV., 399). We may well ask, not only by what channel did she become aware, but what quality in the pumice made itself known through that channel? The bearing of that question will be more clearly seen, however, when we come to consider Touch. We will pass on to consider some sensations of smell which appear to have a non-physical, or it would perhaps be more correct to say, a non-atomic source. Within this century the bounds of physical science have been swept out to such wide limits as to shatter the foundation of the older materialism quite as effectively as even Spiritualism itself. A whole kingdom of substances, neither of matter nor of ether, exists, and we do not know how they may be utilised to affect our psychic senses.

VIOLETS.

Among the smells perceived but unaccounted for by any material cause, that of violets, for some reason, is found a little oftener than others. Thus, a few months since *LIGHT* (November 6th, 1920) reproduced the story of the Empress Eugénie following a "violet trail" to her son's unknown grave in South Africa, or we read of the fragrance of violets being noticed at an anniversary seance (Carrington, "Death, Its Causes and Phenomena," p. 390), or on another occasion in Morell Theobald's circle ("Spirit Workers," p. 45). Billot, writing to Deleuze in 1831, speaks of "delicious odours at seances," so also Dr. Charpignon, of Orleans, Stainton Moses, and others. Are there not numerous accounts of flowery fragrance observed about the bodies of the saints when living, about the death-beds of others when passing, about the relics of some long after death, and finally as accompanying visions of them in our own times? A more particular selection may be found in Mr. Fielding-Ould's "Wonders of the Saints" (ch. IX.); but Miss Dorothy Kerin's saintly vision of the bearer of a lily whose scent still made a sanctuary of her chamber on the following morning should be read in her own book, "The Living Touch" (p. 17).

None of these—to come down to earth again—proves either a psychic sense or psychic qualities in matter, but if we can consider the sense to be established as existing, on other grounds, by its veridical correspondence, as in the case of sight and hearing, then the others gain at least in logical probability, and by their cumulative force lend each other a mutual support.

(To be continued.)

THE ELECTRON AND THE SPIRITUAL REALM.

In his address at the first meeting of the Mystic Evolution Society, on the 28th ult., Lord Clifford of Chudleigh is reported to have said that investigations made by Professor Soddy and himself led to the conclusion that there were three, not two, electrons. The first might be called the "x," or unknown, electron, which was concerned in all forms of life, growth and variation, but which, as conforming to all the conditions of infinity, could only be described as the force of nothingness. Second came the negative electron, and the two combined produced material existence. Next came the positive electron combining with the other two to create energy. As pure electricity conformed to the conditions of infinity it seemed clear that it was divine or spiritual in nature.

The lecturer was doubtless looking at the subject from the purely scientific angle. To the moral philosopher it would seem that all the manifestations of life are divine, to whatever order they may belong, but it is interesting to see how Science is approaching Religion in its own way.

HELEN MATHERS.—The fact that the late Helen Mathers (Mrs. Helen Reeve) was a contributor to *LIGHT* gives an interest for us to the statement in the daily Press that her estate amounted to only £943, and that she sold her first story, the world-renowned "Comin' Through the Rye," for £31 in 1875, losing thereby, as she herself said, £20,000, for the novel ran through many editions during twenty-five years.

* It is worth noting that violets were the floral emblem of the Napoleons.—ED.

PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

CONDUCTED BY MR. STANLEY DE BRATH, M.Inst.C.E. (late Division Officer R.E.).

Author of "Foundations of Success," "Psychic Philosophy," "Mysteries of Life,"
"The Science of Peace," and other works.

SOME REFLECTIONS BY A PLAIN MAN.

(Continued from page 69.)

THE OPPORTUNITY OF THE CHURCH.

For better or worse these phenomena have been given to the world, and have been widely disseminated. They have excited great interest after a long period of more or less scornful denial. Certain stalwarts of the materialist school previously mentioned still maintain that they are fraudulent, but very large numbers of persons are quite rationally convinced of their experimental truth. That we stand at the opening of a New Era is admitted, not only by students of Biblical prophecy such as the late Bishop of Durham, and by Spiritualists who give heed to such contemporary prophecies as those in Mr. Bligh Bond's "Hill of Vision," but by observers of current events in the political field. Two opposing forces may be clearly discerned, both professing beneficent purposes for the world. The one, like the Jacobins of 1790, desires to make a clean sweep of the whole social system, and to replace it by an ideal of its own; the other seeks to transform the present social order. The one preaches Revolution, the other Evolution. How do the psychic facts apply here? Is it necessary to wait for their detailed explanation at the hands of psychologists?



MR. STANLEY DE BRATH.

A much simpler criterion is before us—that a series of crucial experiments have shown a number of supernormal facts. These facts can all be reconciled by the hypothesis of the survival of the spirit of man, that it exists in an ethereal body, that according to its degree of ethical consciousness it is released from earthly limitations, but is still progressive. In other words, the facts proclaim the supremacy of spiritual causation both individually and in those collections of individuals that we call nations. For every civilisation is the reflection of the moral as well as the intellectual standard of the nation that produces it. Its moral standard determines the uses to which it will put its science, whether to the purposes of strife, or the purposes of good will.

Wherein does the opportunity of the Church consist? Does it mean that the clergy should proclaim the results of psychical research? Does it mean the formal recantation of doctrines?

Nothing of the kind. It means that they should themselves be aware that the supernormal facts are real facts; not to be explained away by telepathy between the living, nor by a "cosmic reservoir" of knowledge, nor by coincidence, nor by hallucination, nor by fraud, but afford the strongest possible confirmation of Biblical events that it has become fashionable to disregard because "Christianity can stand without miracles." Well; of course it can, logically; but Christ Himself did not think so. "The works that I do bear witness of Me." "If ye believe not Me, believe the works." This is not to build a doctrine on a text, but to adduce testimony to a fact. Let the clergy take their courage in both hands—satisfy themselves as Mr. Tweedale and others have satisfied themselves, that the facts are both true and Scriptural—they will then be guided what to say both in public and private ministry. There is no need to master recondite theories or to collate the vast mass of experiment recorded (and buried) in the voluminous proceedings of the S.P.R., with a view to pronouncements on psychological theories. The unexampled opportunity is to emphasise the broad fact that human survival is no longer a matter only of faith but of evidence; and, without formally abandoning any doctrines, cease from emphasising them, and to take their stand on spiritual causation here and now.

Our civilisation is the accurate reflection of our moral standards. Nine-tenths of human suffering is due to individual or collective human misdoing, including collective apathy which sets "vested interests" and pecuniary advantage above right. For the redress of these evils the only possible remedy is to see primary truths and act on them.

Doctrines, however theologically true, have lost their force. Fifteen hundred years ago, at the time of the Council of Nicea, men were lashed into fury by definitions at which they now shrug shoulders. Three hundred years ago Catholic and Protestant each claimed the absolute truth and perse-

cuted each other as enemies of God; now, except among communities blinded by shibboleths of hate as in Ireland, no man troubles what creed his neighbour holds, not because of indifference to truth, but because he feels that the secret of truth is not in them. Could any clergyman look a sane man in the face and tell him *ex animo* that if he would be saved before all things it is necessary that he hold the Catholic faith? Or that "Salvation" means anything more than being on the path of spiritual progress? Doctrines have lost their power because men know that they are only human phrasings of truths transcending language. Men want primary truths. After all, there is precedent for it: Augustine said—"I want to know God and my own soul; these two things and no third whatever," and in his day definitions were the expression of that knowledge. Those definitions are no longer adequate at the present stage of physical and biological science. Nor are fresh modifications the real desiderata; but rather the primary truths that have fallen out of sight.

THE LAW OF CONSEQUENCE.

If a man is a spirit and his real evolution spiritual, the first thing needful is that he be conscious of the fact; the next, that he recognise the laws of spirit. The first of these is the Law of Consequence. It has two aspects, the personal and the national.

The personal aspect revealed by the psychic facts is the eternal truth that as a man has sown, so he will surely reap when the Self released from earth's limitations is seen precisely as it is. If he has consciously and wilfully done evil, he will not only see and suffer its results, but his own being will be visibly sick, deformed and stunted, and old mental habits will cling to him till he accepts the Divine Light and works upwards. If he has lived for earthly success only, he will be "earthbound," chained to material desires that can no longer be fulfilled. If he has lived for the things of the mind, "whatsoever things are lovely and of good report" in whatever social state he found himself, and has developed that Will-to-Good which is Character, he will enter into comradeship with the noble and the kindly, and have powers yet undreamed of in conditions of which we are told "God's Love is to us like sunlight in your world," a constant source of power. These are verifiable personal effects, conformable to reason, and to the teaching of Christ.

The national aspects of the Law of Consequence are visible throughout all history: every event is the result of the characters that put proximate causes in motion. The blindness of dogmatic literalism was the direct cause of the insurrections which led to the siege of Jerusalem and the dispersion of the Jews. Slavery, luxury, political and sexual corruption were the real and obvious causes of the deterioration of character that led to the fall of Greece and Rome. The Christian era was ushered in by five centuries of tribal wars from A.D. 350 to A.D. 800, in which the language, literature and arts of civilisation all but perished. Had the nations accepted the new light, the New Era might have run on quite other lines: Roman civilisation might have been transformed, and the Gothic development, which had already in Gaul acquired the character of "peaceful penetration" (the Roman legions being recruited and officered largely by Franks and Visigoths, and the civil magistracy also locally recruited on the same lines) would certainly have proceeded in the same manner. There would, of course, have come a time when complete independence must have been conceded, but—given the spirit of Christianity—the transition would not have involved the ruin and devastation which desolated Europe till civilisation of a kind emerged again under Charlemagne.

(To be continued.)

DR. POWELL AT READING.

On Sunday last Dr. Ellis T. Powell spoke in the morning and evening at the Church of the Reading Spiritual Mission. In the morning he dealt with Spiritualism amongst the early Christians and traced numerous striking points of contact between early Christianity and Modern Spiritualism, enforcing his points by giving the true interpretation of passages in the Greek Testament which have been mistranslated. In the evening he spoke on Spiritualism and Social Reconstruction, showing how the application of the principles of Spiritualism as a philosophy would banish most if not all the social and political evils of our day.

MISS MARGARET BONDFIELD has been elected secretary of the Women's section of the National Federation of General Workers in place of the late Mary MacArthur.

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

12.—By the REV. W. B. HAYNES, Baptist Church, Chudleigh, Devon.

Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920

"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus."



REV. W. B. HAYNES.

If the Churches are prepared to expect and welcome new light, and adopt the attitude of the catechumen, this is satisfactory, and as it should be. New light calls for reverence and love, whencesoever it comes. It is a Divine gift. But the catechumen, if sincere, will not refuse a further preparatory process. Church leaders are aware that those who profess to be ready to welcome new truth do not always get much farther; and the fault is not in the truth but with themselves. Humility is the first requisite; one always enters the kingdom as a little child. Humility shown, the catechumen may now hearken to the voice of a prophet. Let the choice be (our neophyte should not feel alarm) Huxley. He is the devotee of truth at all costs, an excellent thing in prophets. Towards the end of his life Huxley said: "The conviction has grown with my growth, and strengthened with my strength, that there is no alleviation for the sufferings of mankind, except *veracity of thought and of action* and the resolute facing of the world as it is, when the garment of make-believe, by which pious hands have hidden its uglier features, is stripped off." Helpful to humility this message should be, and provocative of reflection.

A little history, now, will not be amiss. The anxious inquirer will be prepared, if willing to go further, to be reminded of his sins. The Churches will welcome new light with better courtesy if they remember their past mistakes: for example in the matter of Geology, to adduce only one of sadly many instances. A dip into Hugh Miller might prove a memory-refresher. In those days clerical and lay wrath was at a white heat, and the Churches believed they did well to be angry at the "new light"—so miasma-destroying and salutary.

But the catechumen, having repented, is looked to for one indispensable virtue, namely, Faith. A stone wall attitude is hopeless, whether in ordinary human intercourse or in the pursuit of science or religion. Welcomes by a cast-iron countenance are apt to send the visitor shivering away. Science advances, humans mix socially, and the just live—"by faith." It is not the abandonment of reason, but its sensitising. Jesus did not put the cart before the horse when He required faith first; the fact is evident that, without it, He was at a standstill. He instilled health, light and life in the trustful. Our Church-catechumen class is now probably much reduced. Many have gone away. Their case is at present hopeless. Those who remain, unoffended by the necessary discipline, and meeting the conditions, will surely be rewarded with that choice benediction "new light"; and—choice among the choice—light upon the spirit and its story: its hopes and perils and destiny.

The whole structure is based upon the investigations of scientists. Now sciences come, and stay. This, called psychical, is being built up by the usual slow processes, checked and cross-checked. The vast accumulation of evidence points in one direction, to the survival of man. But the Churches, here, have an immense advantage, for the findings of this science are checkable by the belief fundamental to all their work and teaching, namely, the same thing, that of life after death. To have confirmed unexpectedly a foundation doctrine of one's faith, from the very community, the scientific, which has disputed it for generations, is surely a happy event calling for utmost gratitude. This truly providential illumination of so first-class a matter should reconcile finally scientists and the Churches in one congratulatory fellowship. It means so much. It is so potential and vitalising an influence. It underlines triply, for the man in the street, the teaching of Jesus. It steels faith with fact, and breaks into Rationalism's chief citadel. If somebody were to find in the Red Sea what purported to be an ancient Egyptian chariot wheel, the religious periodicals would be agog; but science discovers unanswerable

evidence for man's survival, and the same periodicals draw up their skirts, as from the gutter, in affected indifference, and pass on. But our prepared Churches' catechumen class well know better. Such will be able to make their own the new light, as, for instance, the beautiful facts concerning death, that well-worn pulpit theme. They will come to count among their legitimate mental acquaintance the clairvoyant, whose descriptions, checking one another to the point of absolute certainty, set the whole process of dissolution in the daylight, like the issuing of a chick from the egg, or the opening to sunshine of the scarlet pimpernel. It would be a wholesome sight for the Churches to see the Death-bogie, with truth's searchlight turned full upon him, scuttling away into the darkness, carrying himself into obscurity, together with all his tricks and properties. Then the pulpit would interrupt its hoary nonsense concerning death as a sin-penalty, an invasion of nature and a disaster to be fathered upon the unfortunate Adam; and would instead pronounce it a process in our evolution similar to and as natural and duly ordered as birth.

But this is only the beginning. The Churches, like the first disciples, forsaking all; seeking Huxley's "veracity of thought"; setting in abeyance confessions, creeds, articles and life-long beliefs, in order to follow light and truth, which are emanations of the Christ, will be rewarded by a plethora of good things. The New Testament will be re-discovered—re-vivified by the better understanding. The confusion relating to the accessory teachings belonging to the doctrine of death, that is, the simultaneous Resurrection, and Judgment Assize, on a Last Day, with hell and heaven waiting in the background—all this will be clarified. The boon would be immense. Laymen, to say nothing of the preachers, are reduced to hopelessness by these confused impossibilities. All the texts still do pulpit service; perhaps they are ignored. But the student of Spiritualism has not travelled far before he finds himself in the presence of an immense literature, which, however it may vary in quality and informativeness, is unanimous in repudiating the common Church eschatology. What the student needs in reading his Testament is the obliteration of prepossessions—the children of creed, litany and life-long theologic education—and the possession of a right key. This is so easy as that it may be said to be attached to every printed copy of the New Testament. All its catastrophic events belong, as Jesus said, to His own—"this generation."

The exegesis may be pronounced questionable, but psychic findings, to which we owe the correction of St. Paul's errors about death, tell of only the individual resurrection immediately upon death, and the individual judgment which follows; and know no other. Until the Churches set right their eschatology with psychological facts and the plain unannotated teaching of Jesus, they must be content to become increasingly discredited. Hungry souls want reality, not venerable fictions.

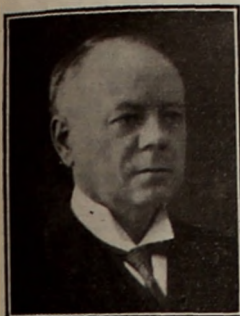
But still we are only at the portal. Psychics are bringing back the angels, who, we learn, guide us in life, meet us at death, and escort us home. The witness of clairvoyants, some of them devoted adherents of the Churches, is as a window into a world of beauty and wonder. A hereafter that does not dishonour God, and confound our understandings is surely a valuable Church asset. The reasonable account is the scriptural one; but, alas! a thousand texts lie tortured upon the rack of the system-monger. To Spiritualism the world will owe a far and wide renaissance of prayer; and prayer is the Church's life-breath. Nothing is more strongly emphasised or, in its processes, more exquisitely unfolded, in psychic writings. The Resurrection of Jesus is rehabilitated; His miracles are shown to be psychic wonders capable of explication; they are thus rescued from the dustheap to which the growing scepticism had relegated them.

Supernormal (as all other) writings must be estimated by their content. So examined, it is undeniable that we now possess communications of high value, exploring and illuminating the life hereafter. These will continue to be weighed, collated, compared and submitted to such impartial scrutiny as reason and intuition can employ. And the Churches cannot safely ignore them.

What can the Churches get from psychical studies? A rejuvenated Christianity

A FACT IN THE CREED OF CHRISTENDOM: INCARNATION.

By ELLIS T. POWELL, LL.B., D.Sc.



ELLIS T. POWELL,
LL.B., D.Sc.
Author of several works
on Psychic Science.

Although we have passed Christmas Day there may be something not untimely in a study of the Incarnation in the Light of Psychic Research. For the Incarnation is among the fundamentals of Christianity. And if, as I believe, psychic research is destined to be the most potent of all the auxiliaries of Christianity—a new branch of Christian apologetics—it should be capable of elucidating, from the harvest of its labour, many articles of the Church's faith, because it represents a further scientific advance into the realm of spiritual discovery. I claim that man's mental outfit for examining and understanding Christianity is immensely better with psychic science than without it—and, therefore, I do not hesitate to turn the light of our psychic knowledge

upon such tremendous happenings as the Incarnation.

The so-called Apostles' Creed affirms that Christ was "conceived by the Holy Ghost, born of the Virgin Mary." The Athanasian Creed, dating from the fifth century, is more precise, as becomes an enunciation purposely framed to define the Catholic faith in an era of heresy and conflict—"For the right faith is that we believe and confess: that our Lord Jesus Christ the Son of God, is God and Man: God, of the essence of the Father, begotten before the ages; and Man, of the substance of his mother, born within the limits of time." That is to say, descending into conditions of time from a plane where time is not. "By whom also God made the ages," says the author (or authoress) of the Epistle to the Hebrews, thus definitely affirming that God expressed Himself in time through Christ, though He Himself remained timeless and eternal.

"Complete as God, complete as man: of a rational soul and human flesh subsisting.

"Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood."

The third of the great creeds of Christendom, the Nicene, has been recited in public worship since the year 471. It affirms Christ to have been "Begotten of his Father before all the ages": to be "God, emanating out of God: Light emanating out of Light: very God, emanating out of Very God: begotten, not made: one with the Father in the nature of his being: by Whom all things were made: who for the benefit of us men and for the sake of our salvation came down from the higher spheres."

It will be noticed that I have in several places ventured upon changes in the venerable language, familiar to many of us from childhood, of these ancient formulas. When originally framed, in Latin or Greek, they were the expression of the central truths of Christianity as nearly as expression was possible in the language of the hour. But language is undergoing a subtle but incessant process of change, so that the translations even of the sixteenth century, as embodied in our Anglican Prayer-book, have at many important points lost the precision which they once possessed, and unless amended into strict accordance with their originals, are liable to mislead a modern reader.

These, then, are the bases of the Christian faith with regard to the Incarnation. They answer the question which the word "incarnation" itself inevitably suggests—what is it that incarnates? What is it that enters into the flesh? The creeds affirm that it was a being of the same essence as God, who thus became manifest in the flesh. It was, therefore, a pre-existent personality which chose to enter our mortal environment, "for the benefit of us men, and for the sake of our salvation." A supreme spirit elected to descend from the unimaginable brightness, and to enter the prison of the flesh, in order to disseminate a message which could be proclaimed, and to do a work which could be performed in no other way. And why should there exist any need for such a message? Let Myers reply, for one goes instinctively to his pages for the felicitous enunciation of great psychic principles:—

"The dwellers on this earth, themselves spirits, are an object of love and care to spirits higher than they. The most important boon that can possibly be bestowed on them is knowledge as to their position in the universe, the assurance that their existence is a cosmic and not merely a planetary, a spiritual and not merely a corporeal, phenomenon. I conceive that this knowledge has in effect been apprehended from time to time by embodied spirits

of high inward perceptive power, and has also been communicated by higher spirits, either affecting individual minds or even (as is believed especially of Jesus Christ) voluntarily incarnating themselves on earth for the purpose of teaching what they could recollect of that spiritual world from which they came. [Note especially his language—"What they could recollect of the spiritual world from which they came."] In those ages it would have been useless to attempt a scientific basis for such teaching. What could best be done was to enforce some few great truths—as the soul's long upward progress, or the Fatherhood of God—in such revelations as East and West could understand."

In the fact of pre-existence itself, especially where the Person concerned is affirmed to be of the same essence as the Deity, there is nothing supernatural. There must be few people who imagine that the spirit even of man is created at the moment of conception, or at that even more mysterious juncture when the baby "quickens" and the mother first feels the fluttering motion of her offspring. Of the spirit of the individual human being, as in a higher and holier sense of the third person of the Trinity, we may say that it is "neither made, nor created, nor begotten, but proceeding."

Our birth is but a sleep and a forgetting,
The Soul that rises with us, our life's star
Hath had elsewhere its setting,
And cometh from afar
Not in entire forgetfulness
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

Those beautiful lines of Wordsworth are as true of us, in principle, as they are of Christ. We all, like the first Adam of whom St. Paul spoke (1 Cor., xv., 45), "arrive at becoming a living being"—that is to say, we become conditioned by time, and space, and matter. But I take it that there is one tremendous difference between us and the greatest of all Psychics. We are all originally sparks of the divine plunged into time, and space, and matter. When the sparks flash signals to one another we call the signalling telepathy. That is ordinary incarnation. Voluntary or disciplinary re-incarnation, as it doubtless occurs in the regular course of psychic development, is a passage from the nearer spirit planes into incarnation, before the spirit has become too refined and etherealised to regain control of a material body. But even if we had no authority to guide us in the shape of His own unique claims and powers, we must have inferred, as scientists, that Christ could not have come from the more or less earthy regions of the spirit world which are immediately contiguous to our own planet. We must have known from His personality, character, and message, that He came from infinitely higher spheres. We have a prehistoric identity, even as He: but His possesses an immeasurably longer history, as begotten before the ages. "I have honoured Thee on earth," He said, in that sublime prayer to his Father in the 17th chap. of John. "I have honoured Thee on earth by completing the work Thou gavest me to do: and now do Thou honour me at Thy own side, with the honour which I had at Thy side before the world began." While the world was as yet amid the whirling cosmic dust, this supreme spirit was already far advanced in its evolution. So that when the Nicene Creed affirms that He is God, emanating out of God, Light emanating out of Light—the light of the world proceeding out of the unimaginable brightness—we are confronted by no unintelligible mystery, but by a fact which we might have deduced from the existent data, by means of the application of our knowledge, meagre as it is—thus far, of the laws of the ethereal universe.

The uniqueness of the Incarnation, and its supremacy among the psychic phenomena of the world, lies just in the fact that the incarnating spirit descended so far, came from such an exalted home, to be enshrined in the body which dwelt in the carpenter's home at Nazareth, and walked the holy fields of Palestine. The ordinary incarnation, whether it be an original experience of terrestrial life or a re-incarnation, is a spark of Deity descending to the physical plane: the Incarnation was, in some sense which we cannot fully fathom, affirmed to be the descent of the Deity itself, coming from the highest to the terrestrial. The relationship between the Deity and the visitor is expressed for us as that of Father and Son, but, in fact, it was no doubt far more intimate and complex than that relationship as we know it: so that the words of the hymn are in a sense true—

"Those mighty hands that rule the sky
No earthly toil refuse,
The Maker of the Stars on high
A humble trade pursues."

(To be continued.)

LIGHT,

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THE NEW VISION.

It may well be that to some the "new revelation," the scientific assurance of life after death, has come as a kind of anodyne or soporific, instead of—as it should—a moral tonic, bracing and fortifying. If it be so, we are assured that if human efforts fail to counteract this misuse of our gospel, Nature herself steps in to enforce the lesson. Life is not for the lotus-eater; the consumption of mental drugs has its nemesis in reactions as severe as in the case of those physical narcotics such as to-day are the resort of the degenerate and the moral pervert—cocaine, for example.

Spiritualism has its function as a consoler, but a still more important purpose is its power as an inspirer of hope and courage, a renewer and an awakener. If it does not make its followers more alert, more adventurous, more devout and more enduring it has, in our view, failed in its purpose. It is possible to pervert the use of any good thing. Indeed the possibilities of mischief in such a perversion seem to be proportioned to the goodness of the thing itself. We have only to think of the tragedies of Love when it is degraded or misused.

"There's a divinity that shapes our ends." True, but part of that divinity is within ourselves, and that is the answer to the fatalism which in one form is content to let things be. "They will right themselves." Yes, they will, but at a tremendous cost of suffering and with a vast delay, as penalty for our refusal to co-operate with the Power which makes for righteousness.

Let our teachers and writers, therefore, in laying Spiritualism before the world, never cease to emphasise its greatest purpose, namely, that it is an agent for world-betterment, which is only to be achieved by individual unfoldment. It is here, not to bring happy dreams, but to awake men out of their sleep, to brace their courage, to raise their ambitions, by giving them new and enduring ideals. They had—and many of them still have—but two ideas of human destiny, either "dusty death"—extinction—or an impossible and irrational "heaven," in the joys of which no healthy and rational human being could feel the slightest interest. Now all is changing. The new vision is the "glory of going on" as a human soul rising ever in the scale, but always in harmony with the Principles of Nature and the Light of Reason.

THE FAIRIES.

There are persons who are very angry about the recent fairy stories. We take down Dickens's "Hard Times," and turn to the conversation between Mr. Gradgrind and Cissie Jupe, and read:—"And what," said Mr. Gradgrind, "did you read to your father, Jupe?" "About the Fairies, sir, and the Dwarf, and the Hunchback, and the Genies," she sobbed out; "and about—"

"Hush!" said Mr. Gradgrind, "that is enough. Never breathe a word of such destructive nonsense any more." There are still some Gradgrinds about.

The crest and crowning of all good,
Life's final star is Brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth;
Will send new light on every face,
A kingly power upon the race,
And till it come, we men are slaves,
And travel downward to the dust of graves.

—EDWIN MARKHAM.

THE COTTINGLEY FAIRIES.

By THE REV. CHARLES L. TWEEDALE (Vicar of Weston).

I have recently secured a copy of the photograph taken at Cottingley by Miss Elsie Wright and her cousin, Frances Ellison. It is on glossy gelatine paper, giving full detail. Examined in the stereoscope, it presents one of the most exquisite and charming pictures that it is possible to imagine. The lovely fairy forms are seen to be clearly and definitely in front of the young girl "Alice" (Frances). The wings of one of the most charming of the "little people" are projected upon and across the bare left arm of Frances (in another case across a dark leaf), completely hiding that part of the arm and leaf occulted by the wings, which would not have been the case if the figures had been introduced by a normal double exposure. The same is seen in the case of the arm and leg of two of the other fairy figures. The exquisite poise, lilt, and verve shown in the dancing fairy forms are absolutely beyond any possibility of reproduction by the introduction of cut out paper figures stuck upright in the grass and herbage, as has been suggested. One fairy is delicately poised, on tip-toe of one foot, upon the top of a fungus—probably a young specimen of *Agaricus Georgii*—in a manner which, taken in conjunction with the rest of the attitude displayed, would defy any attempt on the part of these girls to pose such a figure in such a place. Another feature which immediately drew my attention on receiving the print was the presence of a cloud of atmoplasma—vapour substance—around, and involving, the head of the girl Frances. In the stereoscope this cloud of atmoplasma is seen to be distinctly involving the girl's head.

Such atmoplastic cloud is often seen in psychic photos. In the reproduction in the "Strand" this cloud appears to be an effect of light and shade in the background, but in the direct print I possess it is seen to be a distinct atmoplastic effect around and involving the girl's head.

Cottingley lies only a few miles away from Weston, on the other side of Rombald's Moor, which rears its heights directly in front of my vicarage. There are scores of spots in this beautiful Wharfedale which are reputed to be the haunts of fairies, and it is extremely probable that this testimony to the existence of "the little people," which is to be found all over Europe, has its foundation in fact.

THE MYSTIC INFLUENCE OF MUSIC.

Dr. J. Scott Battams writes:—

The Rev. Fielding-Ould's article on page 54 confirms in a striking and beautiful way the occult teachings in regard to music. To the occultist no artist ranks so high as the master-musician: "because as a mode of expression for soul life music reigns supreme." It is intangible, ephemeral, it belongs to that high sphere—the home-world of the spirit. It is, in truth, soul-speech, and it touches a chord in our being, even though we know not why. If imprisoned, as in the gramophone, it loses much of its soul-stirring quality. It is the music that comes fresh from its own world that has power to stir and uplift the human spirit. Hence it must be a potent factor in man's higher evolution.

It is interesting, therefore, to note that, according to the Rosicrucian teachings, Russia and all the Slavs a few hundred years hence will form a vast civilisation, spiritual in nature, with Brotherhood as its key-note, and, with a certain appropriateness, music is to be the chief evolutionary factor in bringing it about.

This civilisation will be extremely joyous, but short-lived; because development so attained is one-sided and against the law of evolution, which demands that spirituality shall evolve through, or equally with, intellect.

Such oracular forecasts will, I fear, carry little "balm of comfort" for a tortured and discordant world. But it might well get more of the "concord of sweet sounds," seeing that even the least evolved may respond to its appeal.

A PUSSY'S OBSEQUIES.

In the "Evening News" recently that fine literary artist, "The Londoner," discoursed on the Scarborough lady who gave her dead cat, "Eric," a funeral in the garden, with shroud, oak coffin, and coffin-plate complete. We give the concluding paragraphs of the "Londoner's" article; it has such a poignant "human touch":—

"A foolish business—that shrouding of a cat, that happing up of poor pussy in 'a beautifully made oak coffin with brass furnishing.' But not, I think, more foolish than our care that the dead of our own kind shall be bestowed in the like grisly trumpery. My flesh creeps when I imagine that, some day, the undertaker may have his way with me, that this body of mine shall suffer his horrid pomps and vanities. I renounce him and all his works. Nevertheless, we are not all of one mind: there are those who take strange comfort from the undertaker's devices.

"I would not bury a cat in oak and brass; neither would I call a cat Eric, which seems no name for pussy. I have not lived friendless and out of love. But I have mourned for a cat that was my friend and loved me. I have been as foolish as the old lady; any jolly fellow in that Scarborough crowd might have laughed to see how much I grieved for my poor little friend."

FROM THE Lighthouse WINDOW.

On the motion of the Hon. Everard Feilding, seconded by Sir William Barrett, Mr. David Gow, Editor of *LIGHT*, has been elected an Honorary Associate of the Society for Psychical Research.

We hope to give a report in our next issue of Miss Felicia Scatterd's lecture on "Problems of Psychic Photography."

Mr. Horace Leaf announces in the "Aberdeen Journal" that he has been requested to demonstrate clairvoyance before the committee appointed by the Church of Scotland to investigate Spiritualism, and has consented to do so. The chairman of this committee is Lord Sands.

The interest felt in our subject in Scotland is reflected in the following extract from the "Glasgow News": "Spiritualism has reached such a stage of development in Scotland as elsewhere that there is no surprise in the announcement of the formation in the West of Scotland of a Psychical Research Society. Whether it is considered that the belief in manifestations from another world is based on scientific fact or on clever charlatanism, it cannot be denied that the faith in these phenomena is, at any rate, so widespread as to call for the investigation of serious-minded people."

The journal continues: "Where a few years ago a scanty few gave anything more than a haphazard or humorous attention to the subject, nowadays thousands are confirmed converts to Spiritualism. Probably many times more are hovering in opinion one way or another. The decision of the prominent men and women who have agreed to probe the mysteries of the medium will be awaited with extreme interest. They are drawn from so many different circles that probably no committee could hope to be more judicial or intellectually keen."

The "Occult Review" records the death at Los Angeles of Mr. Michael J. Whitty, the founder and editor of "Azoth," a well-known American occult magazine. Mr. Whitty's successor is stated to be Mr. Paul Case.

The "New Statesman" makes a sound criticism of Mr. Joseph McCabe's book, "Spiritualism: A Popular History from 1847." It writes: "One's feeling is that this is not a fair method of attack. A popular history of Spiritualism ought to be written either by a supporter of the Spiritualist movement or by a genuinely impartial historian. Mr. McCabe is neither. Yet his hostility to Spiritualism is very carefully masked, so carefully that an unwary reader, who had never before heard of the author, might suppose that he was reading a 'scientific' account of the movement."

The "Daily Mail" records a strange story related by Mr. I. S. Frost, 8, Ferrestone-road, Hornsey, N., about some coal he recently bought. "When big lumps leapt out of the fire and broke the kitchen windows," he said, "we thought some sort of explosive had got mixed up with the coal. But after other lumps smashed pictures and damaged the furniture in the dining-room, we cleared all the coal out into the garden. Next night some of it reappeared in the house, and we heard it dropping at the top of the stairs. It seemed to be moving up from below."

A "Daily Mail" reporter appealed for enlightenment to Sir William Barrett, who explained what Poltergeist phenomena were, and said that he had investigated a good many cases. In the above instance the interesting question arises whether the influence (if such it was) was brought by the coal man, or whether it was inherent in the coal, for coal mines have before now been known to be the habitat of such influences.

Dr. Crawford's new book, "The Psychic Structures at the Goligher Circle," has perplexed some of the usually sceptical reviewers. The writer in the "Star" (London) writes: "Dr. Crawford's investigations clearly had a physical basis, which makes them less easy to dismiss than a good many so-called Spiritualistic phenomena." Of course the fact clearly made evident by Dr. Crawford, that the physical manifestations were directed by unseen intelligences, is not mentioned. In the course of the experiments, when he wanted some modifications, he continually says, "I asked that the operators should, etc.," and immediately, in most cases, the desired change is made. Occasionally Dr. Crawford is informed that what he wants is not possible of achievement.

Mr. Ernest W. Oaten, Editor of "The Two Worlds," in a recent lecture on Spirit Photography at Colne, gave his views on a point which has been a subject of discussion in recent articles in *LIGHT*. He said (as reported in the

"Colne Times"): "When they talked about spirit photography the average individual came to the conclusion that if something appeared upon a plate there must have been something posing before the lens. His experience went to show that whilst occasionally there might be some invisible object before the lens which recorded itself upon the plates, in the vast majority of cases of psychic pictures the lens played no part whatever, and daylight played no part whatever. There were rays unknown to them, and through those rays the reflection was transmitted of some appearance not observant to the eye."

Mr. Oaten said he had taken an interest in psychic photography for about 22 years. He knew that the casual individual who saw a spirit photograph was able to explain it with all sorts of statements concerning fraud, deceit, artful manipulation, and so forth. He admitted that it took no degree of cleverness to imitate psychic photographs. Any novice, with a few weeks' experience, could produce results more creditable than the genuine ones. Those, however, which seemed to be the clumsiest of fakes were more likely to be genuine, and the artistic production was more likely to be a fake by a skilled photographer.

The effect of cremation on the separation of body and spirit is referred to by Dr. Ellis Powell in his last contribution to the "National News," and the statement made, on the authority of one on the Other Side, that occasionally the severance by this means is too hastily accomplished, with the result of a severe shock to the spirit entity.

Dr. Powell also has something to say about the limitations of our spirit friends, and of the popular delusion that they know everybody in their world. On one occasion at a direct voice seance a lady inquired about a friend, and the reply was that he was not known. "I thought you knew everybody," said the lady. "My dear lady," was the answer, "do you know everybody in the world where you live? Of course you don't. You only know an infinitesimal portion of them. It is just the same over here."

In an earlier instalment, Dr. Powell, referring to the prevalence of clairvoyance among young children, gives the following as the most beautiful epitaph he had ever read: "Phyllis saw 'white peoples with wings' on December 14th, and joined them on December 17th."

Mr. William Vere, the retiring Chief Appeal Cause Clerk, who is a clever amateur conjurer, relates some of his experiences in an interview in the "Evening News." The writer of the interview, after asserting that most conjurers are the deadly enemies of Spiritualism, goes on to say that the late Mr. Maskelyne, who "began his career by exposing the tricks of the Davenport Brothers," once assured him that Spiritualism was all trickery, with perhaps a little telepathy now and then. He found, however, that Mr. Vere did not agree with this verdict. "I won't say I'm a believer," he remarked, "but I've seen things done by Spiritualist mediums that I can't explain, or begin to explain." Here Mr. Vere is in company with some of the world's greatest conjurers, whose opinions we have often quoted in *LIGHT*. The alleged exposure of the Davenport Brothers has already been referred to by us.

Dr. Arthur Lynch, who started the recent discussion on Spiritualism in the "Pall Mall Gazette," has an article in the "Graphic" throwing doubt on the existence of telepathy. He says, "The reasoning, that so many now believe in telepathy, is really an argument against it, for as we know nothing of the mechanism, we can do nothing to increase the cases of veritable telepathy. The increase in cases reported only indicates the increase in credulity, nervous excitement, and hysteria. I would like to believe, but want real proof."

The Glasgow Association of Spiritualists is to be congratulated on the healthy activity which, as shown by the report read at its recent annual business meeting, has characterised all the various branches of its work during the past year. The balance-sheet discloses a very satisfactory financial position, the surplus assets being now over £2,000, and the surplus on the general account for the year over £220.

Mrs. H. O. Arnold-Forster, in her interesting book, "Studies in Dreams," just published, says that she had dreams of flying when she was a very little girl. At first she flew only down or up steps, but by "watching and thinking about the flight of birds, the soaring of the larks above the Wiltshire Downs, the hovering of a kestrel, the action of the rooks' strong wings, and the glancing flight of swallows," she began to achieve the same bird-like flights. Now she flies at great heights and over distances, and with such keen enjoyment that "I awake reluctantly, with a sense of regret that it should be over."

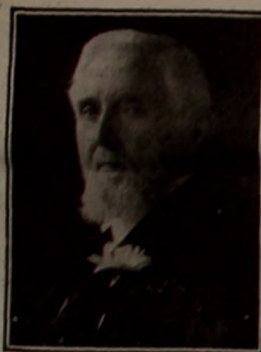
PSYCHIC PHOTOGRAPHY.

Practical and Scientific Aspects of "Supernormal Pictures."

By JAMES COATES.

Ninth Article: Continued from Page 75.

SOME PROBLEMS AND PERPLEXITIES.



MR. JAMES COATES.
Author of "Photographing
the Invisible" etc

Comparisons have been made between the evidential values of mental phenomena (trance, semi-trance, automatism, clairvoyance, etc.), and physical phenomena (raps, materialisation, etherisation, the direct voice, psychic photography, etc.), in testifying to the existence of other-world states. That there are several thousand mediums for mental phenomena for one physical medium, is quite clear. Some investigators claim that the evidence for supernormal action is more emphatic in physical phenomena than in mental. Perhaps so, but the reasons advanced for the claim are not satisfactory. It has been asserted that in all mental phenomena there is so much of the mental and other characteristics of the medium, that one is puzzled to differentiate between that which is

really psychical and that which may be attributed to the medium's normal endowments. True; nay, more, I boldly aver that, although under appropriate conditions, mediums capable of manifesting genuine clairvoyance may be and have been made use of to demonstrate the presence of other and higher minds incarnate, it is skating on very thin ice to assert that the exercise of clairvoyance, etc., presents—by itself—evidence of super-terrene mind-powers.

But the same may be said of physical phenomena. The movement of tables without contact, the exudations of viscous matter called psycho- or ecto-plasm, the voices, or the exercise of psychic photography, are not evidences in themselves of other-world states, much less of immortality, and the claim that they are superior to mental phenomena, supported, as it is, by the groundless plea that there is less in them of the personal equation of the medium, may be at once dismissed.

That mental phenomena are more common than the physical does not make them of less value. That the physical are more rare than mental phenomena, does not enhance their importance.

Modern Spiritualism rests on neither mental nor physical phenomena alone, but on both. They are the main pillars supporting the temple of psychic science. That the spirit people make use of one or both as they find suitable mediums I do not doubt, for I have evidence that they do. It is, however, absurd to assume that physical mediumship has less in it of the bodily and mental states of the psychics than has mental; as long as mediumship is necessary for the purposes of manifestations, mental or physical, we shall find in it the characteristics of the individual exercising it.

Tens of thousands have been convinced of other-world states through mental phenomena for the fewer number who have had the opportunity to investigate the rarer physical phenomena. The man accustomed to the evidences presented by physics—if he investigates at all—will be prepared to study the physical phenomena of Spiritualism with all the care with which he had previously examined some other department in physics.

To my mind the true value of either mental or physical phenomena will be found in the discovery of the ex-terrene or discarnate minds operating in or behind the phenomena induced.

However rare and valuable the "direct voice" and psychic photography, they would be valueless unless they presented evidences of discarnate mind or minds manifesting by means of them. This evidence can only be obtained by the careful investigator. And it seems to me that the person who has obtained fairly clear knowledge of the conditions of mental phenomena, is just the individual who—all else being equal—is best fitted to study the physical. Thus when by psychic modes my dear wife was able to inform a friend that he would within a certain period obtain a photograph or portrait of his wife, and when the promise was fulfilled through no effort of either our friend or Mrs. Coates, and through a medium—Mr. Edward Wyllie—known to neither of them, we have evidence of a discarnate mind, revealing itself through a medium for mental phenomena. And that was the same mind indicated in the physical phenomenon. I do not say that Mrs. Auld—the departed lady—produced her own portrait—but it was clear that she knew that it would be produced and that through agencies unknown to either her husband or Mrs. Coates or Mr. Edward Wyllie or

myself. For a full narrative of the facts, the reader may look up the Auld narrative in "Photographing the Invisible."

There have been many difficulties to be solved in all phases of phenomena, and these difficulties are better known to students of psychic science than to others who either hastily accept the phenomena or reject them altogether. I have set out a few difficulties. Whether I have solved them or not does not really matter. What is important is to



Sitter, Mr. George Garscadden, of Glasgow. The psychic portrait identified; Mrs. D., of Islington being the photographer.

NOTE ON ILLUSTRATION.

Mr. G. Garscadden is a director of an important commercial house in London and Glasgow, who has been and is a careful investigator of all matters connected with psychic science, in reference to which we had been occasionally in touch with him. He has been good enough to furnish the above photograph and testify to the genuineness of the procedure. He regards Mrs. D. as a woman of a simple, kindly and devotional nature, who preserves a calm demeanour under great provocation at the hands of those who assume that they know "how the thing is done," and whose treatment of her leaves much to be desired. Mr. Garscadden sent twelve plates, in a sealed packet, to Mrs. D. about one week before he arrived in London. Calling on her on November 4th, 1920, he found, on careful examination, that the seals of the packet were unbroken. There was a little religious ceremony. The seals were then broken and six exposures made. Only one—the result of which is shown herewith—was successful. The plates were developed by Mr. Garscadden in Mrs. D.'s presence and with her consent. As to identification of the psychic picture, Mr. Garscadden remembers his late aunt, Mrs. Rowe, although she died when he was a youth. On the evening of November 14th, 1920, he had a sitting with Mrs. Wriedt, when he was informed that the photograph received was that of his departed aunt, while the evidence for identification is satisfactory—especially to the nephew. I do not wish to emphasise that, but to point out that the evidence for the fact of psychic photography is firmly established. Mr. Garscadden is a keen observer, a careful investigator, and an excellent photographer, and while he was courteous to Mrs. D. his procedure left no loop-hole of doubt as to the genuine character of the psychic picture.

present them to more able and subsequent researchers to investigate.

I note that physical mediums have been selected more than others for charges of fraudulent procedure. The charges which seem the more telling are those which have been laid against these mediums by Spiritualists. On the Continent, in America, and in this country, physical mediumship has been decried in the Press and on platforms.

If fraud exists—conscious or unconscious—why should mediums for psychic photography or other phases of the physical be specially selected? Dear old Bournell and his "shadow pictures" seemed to me to have been specially selected by non-informed and narrow-minded Spiritualists as the butt of their derision. Yet the gifted old man had this facts. When he spoke of "shadow pictures" he was expressing—in his own way—what was a fact. Some of these pictures appeared behind the sitters, some in front of them, but the majority of those recorded in his case—as in all instances of psychic photography—were neither behind nor before the sitters, but produced directly on the plates. The appearance of "double exposure" in the bulk of his work condemned it as fraudulent. But was it? Although Mr. Bournell was gifted as a clairvoyant and clairaudient medium and believed he both heard and saw the discarnate entities, it does not follow that they were photographed as the incarnate are. We now know better. "Double exposure" is present in the majority of psychic photographs. I quietly waited, because I knew I should produce Mr. Barlow's contribution and the "D." photographs, making reference to "double exposures," before touching directly upon the subject myself. I have already shown that there are at least two processes in psychic photography, viz. (1) by means of the lens; (2) the process in which, while photographs of the visible sitters are taken in the usual way, the pictures or portraits of the departed are by some supernormal means produced by direct chemical action on the plates. The existence of the latter method is substantiated by the numerous cases in which pictures are obtained on plates, independent of either lens or camera. That would-be exposers of "spirit" photography are likely to consider such an eventuality as the camera having little or nothing to do with the results is very doubtful indeed.

Fraud and dishonesty are not the prerogatives of mediums—although some psychical researchers would lead one so to think. That they are often very poor and not infrequently friendless, and that the best of them are most defenceless, I admit, but to the implication that they are greater sinners than other men I at once demur. That mediums for psychic photography could go on, year after year, turning out thousands of identifiable pictures of persons unknown to them, by deliberate "double exposure," "superimposed printing," and blessed "pin holes," only the ignorant and egotistical assume and assert. Yes, there are the tempted, the weak and the fraudulent, but the greatest fraud—whatever his honours, degrees or standing—is the man who ascribes fraud to another whose mediumship he has never honestly investigated.

Take Mr. William Hope, possibly now the greatest living psychic photographer. I know him to be positive, lacking in tact, careless to a degree, and not always so thoughtful about those little niceties of care, give and take, in his relation to others or his patrons as he might be. But I have no doubt whatever of the genuineness of his mediumship. No man—in my opinion—has been tested more or his mediumship better demonstrated. It is because I know the facts of psychic photography that I have long since dismissed the fraud theory as wholly inapplicable as an explanation. To say that fraud does not obtain would be stupid; nevertheless, in psychic photography it should be the last explanation to be adopted. Before resorting to it every other channel of possibilities should be explored. Then and then only shall we get at the true facts.

PLATO REINTERPRETED.

"The Message of Plato," by E. J. Urwick (Methuen and Co., 18/- net).

This book is not only interesting and instructive in its treatment of the teaching of Plato, but contains many passages that arrest attention by their vigour and directness. The author shows that he is a clear thinker, and the freshness of his style and quality of his ideas are evidence that he is no hidebound student of ancient philosophies. He attempts, with an audacity well justified by the results, a new interpretation of Plato's teaching in the "Republic." The book is one for the general reader, although the scholar should find in it much well worth his attention. The author aims at a synthesis—a unity of East and West. The "twain may meet" in their religious philosophy at least. He holds that "the path of Socrates and Plato . . . can be followed by any vigorous spirit in the West, without loss of vigour or any kind of good." We have two coats," he says, one "the garment of right ambition to do things well and to enjoy things well" the garment of activity. But the other coat—the garment of pure religion—is one we cannot wear "while we move." "But in the last stages this is the only coat that will serve us." The "active and achieving West" is, therefore, adjured to add the "one thing needful." Let us call it the sense of Eternity.

The annual social and dance of the London District Council of the Spiritualists' National Union will be held on Tuesday, February 8th, at the Holborn Hall, Grays' Inn-road. This event, which is always well patronised, provides an interesting re-union of workers in the cause.

PSYCHIC PHOTOGRAPHY AND OBJECTIVE REALITY.

Mr. James Coates, in reply to Mr. A. Harold Walters' inquiries on this subject in our last issue (p. 69), writes as follows:—

I am not quite sure that I can satisfy the points raised. I know too little of the reality to either define or explain it. The sun rises and sets: that is apparently reality, but it isn't. What is deemed objective and a fact is neither objective nor a fact, although it appears to be so. When I said (LIGHT, January 15th, pp. 42-43), "What we do see can only be a reflection, etc.," I was referring to a very old and by no means original phrase, "seeing in a glass darkly," with reference to the departed and their surroundings, and not to our conceptions of their actual being and states. The latter are what we think of them. But we do not know, and the spirit people cannot tell us, they simply are not able. I use another illustration. "The lark could not explain the sweetness of its song, or the fulness of its new life, to the bird unhatched in its shell. Yet they are potentially alike, living in natural states, but differing in development and power, to say nothing of environment." Intelligences in the Invisible simply cannot tell of themselves and their environment, owing to our being in a lower state of more limited comprehension. What we think they are like and what their surroundings are, is one thing—too often what we would like to think, but not the reality. The term "reflection" in this sense was applied to our conceptions of the departed and after-life states, but in no sense to manifestations. Here we have certain facts, and make deductions concerning them. Clairvoyance is a fact, but it is not a fact, but a deduction, that all that is perceived or all that the psychic becomes aware of, by impression, has necessarily an objective existence. No student of psychic faculties could insist on that. Where a clairvoyant has a veridical vision of a departed individual or indeed of one in the flesh, it does not follow that these are objective, or actually present, according to sense-organ perception.

It has been clearly demonstrated by experiment that the majority of psychic portraits have in no sense been photographs of something objective, although invisible. These have been produced at times inside the camera and in the slides; and outside the camera and in packets of plates. They have proved to be pictures of the departed and of doubles of the living, but in no sense are they portraits of "objective" beings. Whatever they are, they could not be called "objective." In some results it can be assumed where the lens has been employed that something objective, although invisible, has been photographed. This being so, no discussion arises.

As to personal inquiries, it is quite possible Mr. Walters' son has made his presence known to a clairvoyant and has manifested by other modes. Similar experiences are happily too abundant and too well testified to admit of doubt. Now I am on delicate ground. It by no means follows that the clairvoyant has seen his son—as he is in spirit life. And should this gentleman be fortunate enough to obtain a supernormal portrait (by photography or other modes) it will not follow as necessary to either, that the portrait could be that of the spirit. All that could be truly said, or said scientifically, is "that he had obtained a portrait of his boy as he appeared when in the body." That intelligences in the Invisible, or the dear boy himself, had managed that, through mediumship, would be of "great gain." That it would be a photograph or a portrait of the departed as he really is cannot be proved.

Materialisations and etherisations—rare phenomena—are well established. But no student of psychic science can aver, substantiated by the facts, that these—either fully or in part—are surely of the departed. Where the evidence does prove identity in some rare cases, then it is a manifestation, imperfectly at best, representing the departed—as formerly appearing in this life, but surely not as they are in the life of spirit. They are more or less imperfect products, built up of material found in the séance-room. Indeed, many of these are of little use for evidential purposes.

Automatic writing is much rarer than generally assumed. The bulk of so-called automatic writing is of non-evidential value. Even where genuinely automatic, it is not necessary for the hand of the automatist to be held and guided by a spirit friend, nor would it be necessary for the thousand and one mental and physical operations carried out in daily life of which we are not conscious. That automatic writing is made use of is admitted, but the "How?" and "Why?" is beyond my present articles.

Voices or direct voices are evidential, i.e., if the evidence is authenticated by the contents of the communication. Mediumship is very rare for this phenomenon. All attempts, by—say—"Dr. Sharp" (Mrs. Wriedt's control) to explain the methods of production have been distinct failures. Apart from the testimony of credible witnesses—which I accept—I have heard over one thousand "voice" communications, to about three hundred persons. I have, therefore, no doubt of the fact. But I do doubt—seriously—if in all cases the "voices" are those of departed people. Yet the "voices" may be perfectly genuine. The departed have left their bodies and, therefore, vocal organs behind. Whatever is employed—air, vibrations, vocalisation—must be supplied by

earth conditions and human mediumship. It is assumed that the departed, entering earth conditions, attract to themselves substances from the organism of the medium, build up the vocal chords and other necessary aids, and speak. Perhaps they do, but we do not know. One thing is certain, they, departed, do not speak in their own voices to us. There is not much evidential difference between communications or messages given by mediumship generally and those given by the "direct voice," save that in the latter the voice is externalised. That, in itself, is a remarkable phenomenon. That the departed have communicated by all modes is not a subject of discussion. The "direct voice" arrests more attention. That is all. That the departed speak to us directly is distinctly problematical. I have a few hundred communications by "voices" gathered for publication. I am thoroughly satisfied of the genuineness of the phenomena, but not that the departed speak in their own voices to us.

In conclusion, while it is within Mr. Walters' right to judge for himself, from the data at his disposal, I personally am unable to conclude that the departed have either been seen, heard, or photographed, as they are in spirit. But we have had manifestations of and from them—through mediumship—as they were while on earth.

THE QUESTION OF BOOK TESTS.

Mr. Drayton Thomas, at the conclusion of his very interesting lecture on January 20th, placed before us, very clearly and definitely, the issue which these tests raise. He said, in effect, that there is exhibited, through the mediumship of Mrs. Osborne Leonard, both a knowledge of matter—unpublished pages of a newspaper—which could not have been normally learned by the sensitive, and also a pertinent application of this matter to persons, and subjects, clearly connected with the communicator, the sitters, and their relations and friends. Mr. Thomas asked whether the facts admitted of any other reasonable explanation, except that of the operation of discarnate intelligences.

The writer is one of those—perhaps unduly cautious—persons on whom the "law of parsimony" lies strongly. Such persons cannot move to a supernormal hypothesis until they are satisfied that all normal hypotheses have been tried and found wanting. Let us, therefore, consider very briefly the possible alternatives to the spiritistic explanation.

Normal knowledge and collusion are absolutely ruled out by the experimental conditions.

Telepathy *inter vivos* is equally out of the question since the subject matter—the forthcoming contents of the newspapers—are unknown to any single living person; hence there can be no definite agent, as is necessary for telepathic transmission.

Clairvoyance. This hypothesis requires a little consideration. I think I am correct in stating that the authentic records of clairvoyant perception, at a distance, show that the clairvoyant does not psychically perceive more than he would perceive by his physical senses, were he bodily transported to the distant place. But, in the present case, it seems clear that had Mrs. Leonard been transported, in the body, to Printing House Square, she could not, by her physical eyes, have gathered the knowledge of the matters to which she refers in her trance utterances. Furthermore, by what process of clairvoyance—as at present understood—could she link together, in a pertinent manner, the printed words, and the affairs of persons unknown to her? Clairvoyance—in the terrene sense—is therefore no explanation.

The Collective Unconscious. Mr. Richmond ("Psychic Research Quarterly," Vol. I, p. 120), advises us "to take refuge from credulity about survival in the idea of a common reservoir in which people's memories, thoughts, and emotions are pooled, to which the unconscious of a sensitive can obtain access." This boundless "reservoir" will, of course, perfectly explain all these phenomena, as well as all past and future phenomena. Yet, in the total absence of any experimental evidence for the existence of this "reservoir," logically minded people will prefer "to take refuge from credulity" about imaginary "reservoirs" in the idea of human survival.

Lastly, psychologists tell us that these phenomena are all manifestations of the unconscious of the sensitive. Admitted; but whence comes the impulse which causes the unconscious of the sensitive to function on definite and purposeful lines? Psychology has no answer.

And so, by process of exclusion, we find that Mr. Thomas's question admits of but one answer. We are driven, as we were by the cross-correspondences, to the admission that we have, in these tests, a manifestation of discarnate intelligences, working on definite lines to demonstrate the continuity of their existence. Mr. Thomas's lecture must have brought back to the minds of many F. W. H. Myers' stirring words:—

"It is not we who are the discoverers here. The experiments which are being made are not the work of earthly skill. All that we can contribute to the new result is an attitude of patience, attention, care; an honest readiness to receive and weigh whatever may be given into our keeping by intelligences beyond our own."

G. E. W.

A DISCOVERY OF DOCUMENTS.

STRIKING CASE OF SPIRIT IDENTITY.

By ESTELLE W. STEAD.

In 1916 I was able to help some old friends of my family to get into communication with a dearly-loved son who had been killed in the war. The first message received from the boy was through Mrs. Wesley Adams, when a request was made that the family should form a small circle themselves and sit at home. This they did, and it was not long before the son was able to give them convincing evidence of his presence with them, and many messages were received from him and from others in the Spirit World. After a while the boy's sister left home for College, and one day the father came to my office in a very excited state and told me he had that morning received a letter from his son written in his own handwriting. The sister had, unknown to the father, developed the gift of automatic writing, and now sent the father this letter written through her hand in her brother's handwriting. After this the father, mother and daughter occasionally attended the meetings at the Bureau, and at these the boy was able to give further evidence of his presence.

Last summer, the father, who had been ailing for some time, died very suddenly whilst staying away from home. Neither his wife nor his daughter was with him, and his daughter did not see his body after death. Shortly after the daughter went to stay with a friend in the North, and whilst there visited with her friend a medium, a Mrs. H. The medium had never seen her or heard of her before and did not know her name. The following are a few extracts copied by me from her letter to her mother after the seance:—

"Mrs. H. went into trance, and first an Irishman, one of her controls, spoke: 'You've been to a buying, lately.' 'Not a buying, Pat.' 'Oh, a cremation. It's that girl's father. He is here now.' Then another control took possession and after this one had gone Mrs. H.'s face changed altogether. Her lower jaw dropped and she looked as if she were choking and gasping for breath. [According to the doctor this must have been the father's condition as he passed out of the body.] Then, trembling and speaking very hoarsely, she stretched out her hands for mine and said, 'Lena,' and then 'Rena, Rena, Father, Rena, Father'; then she pulled me close to her and said, 'Take care of the last three papers.'"

This the daughter did not understand at all and in writing to her mother says, "I don't know what he meant." It is not necessary to refer at length to the sitting, which was a remarkably good one. The father managed to get through correctly his daughter's name, their surname, the disease he died of, and the Christian and surname of the daughter's fiancé.

On the following day the mother received a further letter from her daughter stating that she had been again to Mrs. H.'s, and this time to a public circle. To this circle the father came, seemingly very agitated, and begged his daughter to get the papers from the desk, "the second drawer down." The daughter asked if the papers were at the Works. "Yes, yes, burn them for father's sake." That night the father again referred to the papers when writing through his daughter's hand, and stated that they were in the middle drawer at the top in the office.

The following is the statement forwarded to me by Mrs. R., his wife:—

"On August 19th, when I received the second of the letters sent by my daughter, I went to Mr. R.'s office, where I had been the previous Monday, the 15th, and when, as I thought, I had removed all personal belongings. I asked the assistant manager to allow me to search the second drawer from the top for some private papers Mr. R. had left there. When we commenced the search I could not say of what nature the papers were; all I knew was that they were some private papers in the second drawer from the top. The desk we searched first was a flat-topped table-top desk with one drawer in the middle and four at each side. We searched the middle drawer as 'middle' had been mentioned. We found nothing; we then searched the side drawers without result. I was beginning to fear failure to carry out my husband's desire, when I noticed a nest of drawers in the further corner of the room—it had a flat top with four drawers at each end. I asked what was in these drawers and was told 'only papers pertaining to the factory.' I insisted on the second drawers down being searched. The private secretary was called in and she assured me that there was nothing private there. I stood firm, and search was commenced in one of the second drawers down. At first this, too, seemed hopeless, till the young lady produced a copy-book. When she took it in her hand I felt quite ill and agitated. The assistant manager said, 'What's this?' and the reply was, 'Only factory statistics.' I then said, on looking at the book, 'But it is in Mr. R.'s handwriting. May I look through the leaves?' On looking through I found three papers in my husband's handwriting. They were two rough proofs of some very sentimental poetry which he had himself composed and a finished copy signed and dated by him. I had never been told of the existence of these papers and neither had my

daughter. They showed such a different side to Mr. R.'s character that I can well understand why he did not wish any successor in his office to see them. In his business life, my husband was only known as a strict business man, if erring in anything, on the side of discipline. Anyone who did not understand all his nature would undoubtedly have misunderstood and held these papers up to ridicule. I am glad that by following the instructions given by my husband to our daughter some weeks after his death, I was able to prevent this."

"Signed, E.R."

By request of Mrs. R. I have suppressed or given other names in writing this account, but I can vouch for the absolute authenticity of every statement and have all the documents by me save the three papers which were burnt, as requested by Mr. R.

MR. BALFOUR ON PSYCHIC RESEARCH.

TELEPATHY A GOOD STARTING POINT.

Mr. A. J. Balfour, the president of the newly formed Glasgow Society for Psychical Research, has for many years been interested in this subject. Some idea of his views at an earlier date may be gathered from the following extracts from his presidential address to the members of the Society for Psychical Research, London, on January 26th, 1894.

After detailing the attitude of scientific men "towards the phenomena which used to be known as mesmeric, but which had now been re-baptised, with Braid's term, as hypnotic," he says, "If you take the body of opinion of men of science generally, you will be driven to the conclusion that they either denied facts which they ought to have seen were true, or that they thrust them aside without condescending to consider them worthy of serious investigation."

While admitting this lack of perception, Mr. Balfour makes the excuse for the scientists that they could not be expected to cover more than the special work of the immediate field in which they were engaged, and that within those limits they achieved wonderful results. He continues:—

"Granting to men of science that they had, if not a theoretical and speculative excuse, still a practical justification, for the course they have adopted in regard to these obscure psychical phenomena during the last hundred years, is that justification still valid? For myself, I think it is not. I think the time has now come when it is desirable in their own interests, and in our interests, that the leaders of scientific thought in this country and elsewhere should recognise that there are well-attested facts which, though they do not easily fit into the framework of the sciences, or of organised experience as they conceive it, yet require investigation and explanation, and which it is the bounden duty of science, if not itself to investigate, at all events to assist in investigating."

Occasion is taken to refer to the difficulties and obstructions which are necessarily connected with work and experiments with which scientific men are unfamiliar. Dislike and suspicion are not unnaturally aroused in their minds. But another special difficulty that has to be encountered is the intermittent character of the phenomena to be investigated. Concerning this Mr. Balfour says:—

"These critics seem to think that because we cannot repeat and verify our experiments as we will and when we will—because we cannot, as it were, put our phenomena in a retort and boil them over a spirit lamp and always get the same results—that therefore the phenomena themselves are not worth examining. But this is, I venture to say, a very unphilosophic view of the question. Is there, after all, any inherent, *a priori* improbability in there being these half-formed and imperfectly developed senses, or inlets of external information, occasionally and sporadically developed in certain members of the human race? Surely not. I should myself be disposed to say that if the theory of development be really sound, phenomena like these, however strange, are exactly what we should have expected."

Well, if there be, as I think, no great antecedent improbability against there being these occasional and sporadic modifications of the organism, I do not think that men of science ought to show any distrustful impatience of the apparent irregularity of these abnormal phenomena which is no doubt one of their most provoking characteristics."

The facts which are met with in this investigation are described by Mr. Balfour as very odd facts, out of harmony with the accepted theories of the material world. They will not easily fit in with the views which physicists and men of science hold regarding this universe. He illustrates his meaning as follows:—

"I suppose everybody would say that it would be an extraordinary circumstance if at no distant date this earth on which we dwell were to come into collision with some unknown body travelling through space, and, as a result of that collision, be resolved into the original gases of which it is composed. Yet, though it would be an extraordinary, and even an amazing event, it is, after all, one of which no astronomer, I venture to say, would

assert the impossibility. . . . Now I will give you a case of what I mean by a scientifically extraordinary event, which, as you will at once perceive, may be one which at first sight, and to many observers, may appear almost common-place and familiar. I have constantly met people who will tell you, with no apparent consciousness that they are saying anything more out of the way than an observation about the weather, that by the exercise of their will they can make anybody at a little distance turn round and look at them. Now such a fact (if fact it be) is far more scientifically extraordinary than would be the destruction of this globe by some such celestial catastrophe as I have imagined."

From this consideration of so-called will power, the speaker passes naturally to Telepathy, in favour of which, he reminds us, there is a vast amount of evidence collected by the Society for Psychical Research. Commenting on the staid and even dull nature of this evidence, Mr. Balfour finds this to be really one of its great advantages. He says:—

"It effectually excludes some perturbing influences that might otherwise affect, or, which is nearly as bad, be supposed to affect, the cool analysis of the experimental data; and in consequence, it makes these investigations, in my judgment, the best starting point from which to reconsider, should it be necessary, our general view, I will not say of the material universe, but of the universe of phenomena in space and time."

At the same time, Mr. Balfour, as might be expected from his broad philosophic outlook, laid it down that all arbitrary limitations of their sphere of work were to be avoided. It was their business, he said, to record, to investigate, to classify, and, if possible, to explain facts of a far more startling and impressive character than simply cases of telepathy.

From the above extracts it will be seen that the president of the Glasgow Society for Psychical Research is likely to favour a wide field of investigation.

THE SEARCH FOR WELL-BEING.

"Well-Being: A Practical Guide," by L. Kelly (William Rider and Son, Ltd., 2/6 net).

The author begins this booklet with a rash generalisation, to wit: "The search for well-being, so often very difficult, can become quite easy." Such positive statements are liable to let the beginner in psychological culture, for whom the manual is written, experience disappointments both many and serious. Whilst some students may find the search fairly easy, others will not. This observation need not discourage any reader; but it should brace up some who come face to face with unexpected difficulty.

A variant, on a small scale, of other well-known books, the one under notice is more synthetic than the variant order usually is, and can be commended to beginners in the study and practice with which it deals. It is, however, unfortunate for these that the primary principles of the spiritual universe should be so baldly stated as thus: "Two great laws control the whole of man's destiny. They are Love and Use." For correction and expansion the student is referred to Andrew Jackson Davis's Harmonial system of thought, wherein *Use* is expounded as the basic principle of Wisdom, which is constituted of an octave of ascending principles.

From the second to the fifth chapter, inclusive, the subject-matter is of the kind familiar to us as "animal magnetism," "Mesmerism," "hypnotism"; other chapters lead to thought of the "Christian Science" type, without the latter's aberrations regarding Matter. "The correct manner of thinking is the same as suggestion; in fact, every thought is a suggestion given by you to your own sub-conscious mind."

Other chapters deal with Thought Forces, the Inner Self, the Aura and Spirit Friends. Simplicity and brevity are cardinal features of the treatment.

VIR.

NEXT week we hope to publish a full review of Dr. Crawford's new book, "The Psychic Structures at the Goligher Circle."

"A New Encyclopedia of Freemasonry" is shortly to be issued in two volumes by Mr. Arthur E. Waite, the well-known writer on mystical and transcendental subjects, from which standpoint he approaches the question.

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"CLAUDE" ON ETHERIC FORCE AND MATERIALISATION.

Mrs. Kelway-Bamber kindly sends us the following communication from Claude which we find instructive and confirmatory of much already known or suspected in connection with spirit intercourse:—

There is a certain form of power within himself which man can use for manifestations of various kinds. We will call it Etheric Force (i.e., Ether containing God force). It is only when the God-force (intelligent power) is working through it that Ether becomes a force. This power manifests through Ether and matter. There is enough matter in it to make it visible to ordinary sight under certain circumstances. For instance, you can see it at materialising séances, and its effects at sittings for various kinds of physical phenomena such as movement of inanimate objects and so forth. At a séance of this kind a medium can use this power without any spirit help at all, to a limited extent, but when the power is manipulated by spirits it produces much more elaborate effects.

"Do the spirits supply any of this power themselves?" No, they only manipulate, direct the use of, and divert it into various ways. Being required for physical phenomena it must come through human channels in order to be suitable for its purpose. Things can only be demonstrated in any condition by being transmuted into the right vehicle of expression for that state. I will try and explain clearly (though it's a digression), as this is a very essential point and has a very general application.

In order to manifest anything in your world I must make it as physical as possible, otherwise, to all intents and purposes, it might as well not exist as far as you are concerned; you would not know it was there. If I want to convey the knowledge of anything physical to the spirit world I must also try and find its spiritual equivalent to make it comprehensible there. This explains the great difficulty spirits have sometimes in expressing things to you. If there is no physical equivalent, and you have no experience along those lines, and there is no common standpoint, it is almost impossible to make you understand. It is, as I said before, like trying to explain colour to a man who was born blind.

This power is more easily demonstrated in the case of physical mediumship. To enable me to have this conversation with you, this medium (with whom we are sitting) unconsciously affects the ether surrounding herself, for she has to direct a certain amount of psychic force into it, though it is invisible to you. With a strong physical medium, for instance, at a materialising séance, you can see the actual operating of it. The whole result depends on conserving and directing the power. So the difference between good and bad mediumship lies not so much in the amount of power present, but in the intelligent use of it.

HOW SPIRITS MATERIALISE.

In materialisation a certain amount of power which is drawn through from one to another is supplied by the sitters. It issues from the hand of the end sitter and eventually collects in the medium's body, from which it is drawn in a denser form by the spirits, who spread it over themselves and so become objective to your sight. Because of this, at a séance for physical phenomena, I am in the same dimension as you are for a short time, through the power of the medium. I am as near to you, physically, as in the old days. I have now, as you know, an "etheric" body, the counterpart of my physical one, but under ordinary circumstances you cannot see it, as it is of so much finer degree than yours. At a sitting for physical phenomena spirits are able to draw sufficient etheric power from the body of the medium (and a little from the sitters) to enable them to materialise part of themselves, and so come within your ordinary cognisance. At a direct voice séance the material would be used to solidify the larynx, throat, and mouth, so that the spirit speaking could produce the physical sound necessary to enable you to hear what is said. You cannot, of course, hear a spirit voice with your physical ear in the ordinary way. Materialising makes tangible what is usually intangible. In order to do this spirits must draw and use material from a person in a mortal body, as I have just explained. Only under this condition are physical phenomena possible.

In the case of which you tell me in which a man was actually attacked by some unseen entity in a haunted house the assailant would, of course, have been a "spirit" (not a thought form), but in order to make it possible for that to happen the power must have been supplied (probably quite unwittingly) by a medium, possibly actually the victim himself, or someone else who had been in the building shortly before, as the power can be drawn and held by a spirit for use later, but only for a few hours. There is another point I want to explain before I leave the subject, and that is, in order to save time and conserve the power (for drawing it is a drain on the medium's vitality), spirits do not trouble as a rule to model their whole bodies (except under very exceptional cases and where there is a great deal of power). They make a good mask, as it were, for their faces, and then just a rough frame which they drape. They probably materialise a hand, too, if they want to touch the sitters.

WHY NAMES ARE HARD TO GIVE.

Though not immediately *apropos* of this, there is another thing I will try and explain before leaving the subject of mediumship, as it is a stumbling block to beginners, and that is the difficulty often experienced in getting through definite facts and names at a trance or voice sitting. This is owing to a limitation of the human mind—which we will compare at the moment to an imperfect piano, though of course it is not a perfect analogy. Even the most brilliant musician could not make certain harmonies if the notes required to produce them were dumb or omitted from the keyboard altogether. A spirit can usually only use words within the medium's normal or subconscious mind, or get through sounds more or less like them.

There is also a further difficulty. Once we do mention part of a familiar but uncommon name, we touch some note in the medium's mind which starts sounding, and then we probably cannot stop it and get what we want through. For instance, supposing I wanted to give you an unusual name, say "Norcombe," as soon as I started "Nor" the medium's mind would say "Norman," a name heard before. If I were anxious to get a special name through to you I would avoid this pitfall by going round it (so would all other experienced spirit communicators) by saying, not, "I have seen Norcombe," but something like this, "I have seen the tall, fair boy who lived near us in the country, the eldest son of Henry." This being of a general nature, and a very familiar name, would get through quite correctly. Then if you said, "Do you mean Norcombe?" and I replied "Yes, Norcombe," we should have solved the difficulty, for I should afterwards and at subsequent sittings be able to give the name correctly and without difficulty, because it would be ready recorded for use on the medium's subconscious mind.

THE NEW "LIGHT": CONGRATULATORY MESSAGES.

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et vous félicitez sur la nouvelle forme de votre journal qui contient désormais une grande abondance de documents extrêmement intéressants. C'est non seulement avec un vif plaisir, mais avec une réelle impatience, que je l'attends chaque semaine.—J. MAITRE.

If we
could
Eat
French
Nails



—then we should not need mustard. The ostrich can dispense with mustard with impunity.

Human digestions need mustard to keep them in order. If you take mustard, you are sure of getting greater value from your food; you will digest and assimilate so much more of it and go somewhere near getting the "digestion of an ostrich."

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

SPIRIT PHOTOGRAPHS.

L. L. comments on the spirit faces shown in psychic photographs—"not the glimmer of a smile, not the faintest expression of happiness." L. L. finds them depressing. I will ask her to remember that she is not looking at the actual faces of spirits, but at projections or images of themselves as they were on earth, produced probably with great difficulty, for recognition. Nor does the objection always apply. Now and again a face presents itself looking very spirituelle and radiant—something near akin to the actual appearance of the spirit. But the conditions are rarely suitable for such manifestations.

HAUNTED HOUSES.

To E. W. G.—The reason, I suppose, why some people who visit or reside in a haunted house see or hear nothing of the ghost is either that the ghost does not manifest or, if it does, that such people are psychically blind or deaf to such things. I knew of a family who, with one exception, were continually troubled by haunting phenomena in the house in which they resided. The exception was the head of the house, who, although by no means a stolid man, was completely undisturbed. As he said, had he lived in the house by himself, he would have been quite unaware of the haunting.

PAID MEDIUMSHIP.

Miss E. P. Prentice writes: "To receive payment for mediumship appears to me to be a prostitution of spiritual gifts." This is a matter on which, in Sir Roger de Coverley's phrase, "There is a great deal to be said on both sides." In essence it seems to us a matter for individual judgment. But surely he who "serves at the altar" may "live by the altar." We are all more or less the victims of economic conditions and the ideal is hard to attain. Money is not the only thing that may bring in fraud. So may the desire for notoriety, or the ambition to dazzle and surprise the over-credulous.

EFFECT OF SUNLIGHT ON PHENOMENA.

Mr. V. A. Filmer raises several questions. He alludes to the article in our issue of the 8th ult. on "Psychical Phenomena and Darkness" as implying that sunlight is immeasurably superior to the light of the spirit regions and that "the higher and more evolved the spirit the less he can stand it," and he asks, "Were not our Lord's transfiguration and St. Paul's conversion both carried out in the glare of the noonday sun, and were not even the solar rays weak in comparison to the blinding radiance?" My correspondent appears to me to confuse the material with the psychical. I do not suppose the inhabitants of the other world in the ordinary conditions of their life are affected one way or another by our sunlight. They live on another plane of existence, with senses attuned to that plane only, and unless they endeavour to manifest on the material plane they are probably as unaware of our sunlight and of

the material objects which it reveals to us as we are of the light of their world and of its scenery and inhabitants. Only when they come into relationship with individuals on this plane through the possession by the latter of certain psychic qualities, and seek, through the mediumship of such persons, to take on material conditions, do they become aware of difficulties caused by the vibrations of our light. With regard to the New Testament incidents to which Mr. Filmer refers, their physical character is at least open to question. It seems to me more probable that the psychic vision of the three disciples on the mountain top was opened for a moment to the spirit world, and that they saw the glorious ethereal counterpart of their Master's physical form, as He talked with two of the inhabitants of that world, than that any sudden change took place in their Master Himself. In the case of Paul it is not clear how far his companions shared his experience. They saw a light and heard a sound, but do not appear to have distinguished words. It may be that here was a blend of a psychical experience with physical phenomena. Mr. Filmer asks another question with regard to the etheric body, but I must deal with that separately.

INACCURATE MESSAGES.

Mrs. S. Wilkes, while satisfied that she is in communication with her son by automatic writing, is disconcerted by the fact that some of the matter is not only unevidential but incorrect and misleading. This is only to be expected in human affairs where there can be no supernatural accuracy. The history of telegraphy is full of such things—crossed wires, vagrant messages picked up by the wireless instruments and so forth. There are several explanations. Sometimes, for instance, it may be the connection is broken and the mind of the medium comes unconsciously into the matter, or messages transmitted to one person accidentally reach another. A process of weeding out and selecting is often necessary until the channel of communication is in full working order, and even then there may be mischances only to be guarded against by care and vigilance.

THE EFFECTS OF SUICIDE.

A. A. Myall.—Degrees of personal responsibility are very difficult to decide on by purely human judgments. The Divine laws, however, are doubtless mathematically exact. It seems clear, however, that as "we are judged by our motives," as a spirit communicator once remarked, this consideration would enter into the question of suicide, which might be the outcome of a mere cowardly desire to escape the troubles of life, or the idea of self-sacrifice to save another from suffering—there have been such cases—or, again, the result of insanity rendering the victim quite irresponsible for his actions. But in any case, our judgments are fallible—we can never know all the motives and circumstances of another soul. We can only say that suicide is deplorable in any case, and that its tendency must, generally speaking, be against the welfare and advancement of those who resort to it.

A WORK OF IMPORTANCE.

A CLOUD OF WITNESSES

BY

ANNA DE KOVEN

(Mrs. Reginald De Koven)

The late Dr. James H. Hyslop, who was the secretary of the American Society for Psychical Research and had for many years personal knowledge of Mrs. De Koven and the principal persons concerned in this record, contributes an introduc-

tion vouching for the *bona fides* and seriousness with which the investigations have been conducted and the results recorded. He says:—"There is no reason why we should not regard the record as a valuable contribution to the evidence of survival."

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"LIGHT" COVER DESIGN COMPETITION.

CLOSING DATE FEBRUARY 21st.

"WHO'S WHO" AMONG THE JUDGES.

In may interest our readers, and the competitors for the cover design in particular, to know something about the judges who have so kindly offered to undertake the very difficult task of selecting a design that will fulfil the requirements now demanded when a paper like LIGHT has to gain recognition amongst all sorts and conditions of journals on a bookstall.

The name of DR. ELLIS T. POWELL is, of course, well known to every psychic student. He is not only a newspaper man, having only recently retired from the editor's chair of the "Financial News," but he is to-day regarded as one of the foremost authorities on Spiritualism and Psychic Science.

In MRS. PHILIP CHAMPION DE CRESPIGNY we have a distinguished novelist as well as an artist of repute, and her articles in LIGHT on the deeper issues of its subject are appreciated throughout the country.

MR. E. MIDDLETON and MR. F. J. LAMBURN are the editors of the "London Magazine" and "Pearson's Weekly" respectively. Both these judges have had a great deal of experience in matters of art. Mr. Middleton has inserted many deeply interesting articles in the "London Magazine" on psychic matters; and Mr. Lamburn, it may be remembered, has opened his columns to a full discussion of the subject.

MR. J. A. STEVENSON has for some time taken a great interest in the question of a suitable design for the cover of our journal, and as a sculptor we may be sure he will be particularly critical of designs introducing sculptural forms.

MR. E. WAKE COOK is an artist of great distinction, with considerable experience as a critic. His sympathy with our endeavour to bring before the world the fact of human survival is known to many thousands.

The name GARTH JONES is a household word to every artist and art student wherever art is considered seriously. This famous designer's work has for years been before the world, and his designs in that magnificent production, "Bibby's Annual," alone are sufficient to stamp him as one of our foremost art workers. A competitor to satisfy him would be required to show some mastery in the technique of line work.

In answer to some of the letters we have had asking if the words "There is no death" must form a salient part of the design, we may say that this line is not essential; at the same time there is nothing in our conditions to prevent the competitor from introducing such a phrase if he chooses. To those who wish to know if the panel that is to contain the contents must be limited in size to the panel we already use on the cover, we prefer, of course, that this panel should not be any larger, if possible, than that we use now. But these are really all matters of design, and must be left to

the ingenuity of the competitor, and to one and all of them we draw attention to the fact that there is little over a fortnight left before the competition closes.

The Judges.

Viscount Molesworth.

Ellis T. Powell, LL.B., D.Sc. F. J. Lamburn.
Mrs. Ch. de Crespigny. J. A. Stevenson.
Garth Jones. E. Wake Cook.
E. Middleton. David Gow.

For new readers we repeat the conditions under which the competition will be conducted:—

How to Enter for the Competition.

All designs must reach the office of LIGHT, 6, Queen Square, Southampton Row, W.C.1, on or before February 21st. On this date the competition closes. Designs, if sent to us by post, must be carefully packed, and on the back of each design must be written the full name and postal address of the competitor. Every care will be taken of the designs submitted to us, and, with exception of the winning designs, all will be returned in due course to the competitors.

Requirements of the Design.

The design must be a line drawing, capable of being reproduced as a line block, measuring 11½ inches deep by 7 inches wide. It must be designed for reproduction in black only (see cover of LIGHT). The title and sub-title of the paper must be brought out boldly, and be at the top of the design, and a space somewhere provided for the announcement of the contents of the paper.

Prizes.

There will be two prizes, namely, the First Prize of £10, and a Consolation Prize of £2. The winning design, as well as the design acquiring the Consolation Prize, will become the property of the proprietors of LIGHT.

Announcement of Winner.

The names of the successful competitors will be announced in the issue of LIGHT dated March 19th, and the design winning the first prize will appear for the first time in a special Easter Number of LIGHT, dated March 26th.

All correspondence on this matter must be addressed, "Cover Design Competition, the Offices of LIGHT," and in cases where a reply is desired a stamped addressed envelope should accompany the communication.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Shepherd's Bush.—78, Becklow-road.—11, public circle; 7, Mrs. Bloodworth. Thursday, 8, Mrs. Brown.
Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. Horace Leaf.

Peckham.—Lausanne-road.—7, Mrs. L. Harvey. Thursday, 8.15, Mrs. E. Neville.

Croyland.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. Robert King.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 and 6.30, Mr. W. A. Codd.

Walthamstow, 3, Vestry-road.—7, Mr. Ella, clairvoyance by Mrs. G. Kent. Wednesday, 7.30, Dr. Vanstone.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Mr. and Mrs. Brownjohn, address and clairvoyance.

Holloway.—Grovedale Hall Grovedale-road (near Highgate Tube Station).—11, Mr. T. W. Ella; 7, Mr. R. Bodington. Wednesday, 8, Mrs. Graddon Kent.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Alfred Punter, addresses and clairvoyance; 3, Lyceum. Wednesday, 8, Mr. H. J. Everett.

ANSWERS TO CORRESPONDENTS.

H. C. S.—We are in sympathy with your protest, but it is a matter quite outside the province of LIGHT.

O. W. S.—Fancy and imagination are excellent in their own place, but when they are used to discover faces in psychic photographs, which faces are obviously the chance productions of light and shade or vague outlines, they are misapplied. A psychic "extra" must be definite and unmistakable or it is of little use.

F. E. P.—We have not heard of any more communications from the source you mention. If anything further is published you will hear of it through LIGHT.

ACCORDING TO THE TEXTS.

"Reincarnation, Immortality and Universalism," by George Christopher, F.C.S. (Kegan Paul, 2/6 net) consists of some eighty Biblical quotations, chiefly from the New Testament, followed by notes (addressed exclusively to Christian believers), pointing out very clearly that these passages either lend support to or directly teach the above doctrines. As to the truth of universalism it has never struck me that it needed any support from isolated texts. Once assured of the existence of a beneficent Power, whom we call our Father, "in whom we live, and move, and have our being," the future bliss of His creatures follows as a necessary corollary. Mr. Christopher sets a high value on spiritual intuition. So far as he speaks solely from such intuition, as, for instance, when he denounces the doctrines both of eternal punishment and of annihilation, I sympathise with him; but so far as he appears to deduce his belief entirely from Biblical texts or records—as when, accepting the Old Testament picture of a vengeful Deity, he welcomes Reincarnation as helping us to understand the comparatively small account in which human life was then held—I fail to follow. The real explanation surely is that the Mosaic conception of the Deity is miles removed from that held and taught by Jesus. D. R.

THE annual report of the Hounslow Society shows an encouraging result in a credit balance of £15 10s., after little more than a year's existence.

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The Alliance has been carrying out its work conscientiously, honestly, and without special favour to any sect or creed during the many years of its existence. It has won the approval of some of the most distinguished minds in the land. Men and women of all denominations have, time and again, expressed their gratitude for the great help that the Society has afforded them in matters of a spiritual and psychical character.

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Information will be gladly afforded by the Secretary, who is in attendance at the offices daily, and to whom all communications should be addressed.

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"LIGHT," February 12th, 1921.

"MARY ROSE": WHAT DID BARRIE MEAN?

SEE PAGE 104.

MAR - 7 1921

LIGHT

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MEETINGS IN FEBRUARY.

FRIDAY, FEB. 11th, at 3 p.m.
Conversational Gathering. At 4 p.m., Trance Address on Clairaudience. Medium, Mrs. M. H. Wallis.
TUESDAY, FEB. 15th, at 3.30 p.m.
Clairvoyant Descriptions by Mr. A. Vout Peters. Members only.
THURSDAY, FEB. 17th, at 7.30 p.m.
Lecture on "Multiple Personality," by Mr. Ernest Hunt. Members' Friends are admitted on payment of one shilling.
FRIDAY, FEB. 18th, at 3 p.m.
Conversational Gathering. At 4 p.m., "Talks with a Spirit Control," and Answers to Questions. Medium, Mrs. M. H. Wallis.

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SUNDAY, FEBRUARY 13th.

At 11 a.m., ... MR. ERNEST MEADS.
At 6.30 p.m., ... MR. E. W. BEARD.
Wednesday, Feb. 16th, No Service. Annual Meeting. (Members only). 8 for 8.30.

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All other meetings at Broadway Hall (through passage between 4 and 5, The Broadway, nearly opposite Station):—
Sunday, Feb. 13th, at 11 a.m., ... MRS. M. E. SUTTON.
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A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,092.—VOL. XLI. [Registered as] SATURDAY, FEBRUARY 12, 1921. [* Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

It is one thing to believe that "we are spirits here and now." It is a harder thing to realise it so vividly and centrally that the knowledge enables us to rise above those trials and afflictions which are coming home to us so poignantly in this aftermath of the Great War, and to follow out the lines of Victor Hugo:—

Be like a bird that on a bough too frail
To bear it gaily swings.
It carols though the slender branches fail;
It knows that it has wings.

Sometimes it needs the stress of adversity to drive the lesson home and to quell the rebellious impulses of the lower nature that would fain cling to the earth. Still, many have accomplished it, and many more will do so. But the strongest spirits will never aspire to use their wings to fly away from the distressful conditions and until their work in alleviating them is done. They will bear with equanimity the utmost rocking of the storm-tossed boughs of life, knowing that when for them the final shock comes it will not mean a dark plunge downwards, but a swift soaring aloft "into a world more fair."

"Spiritualism," says a writer in the "Scotsman" of the 29th ult., "is a deliberate attempt to wrest information from the unseen world often by the elaborate paraphernalia of 'mediums' and other properties." This statement appears in an article on "Second Sight and the Occult," and the description of Spiritualism is given as offering a contrast to the Second Sight which "comes unsought and therefore is unconsciously exercised." We could wish the author of the article had exercised the national virtues of thoroughness and exactitude in offering this judgment, because it is only partially true in practice and in principle quite inaccurate. Anyone who has an intimate acquaintance with the subject knows that, so to express it, the *pour parlers* for communication between this world and the next did not come from this one, but from the other. "It was the spirits who sought us," as the old generation of Spiritualists put it. Of course there is a certain amount of deliberate cultivation of intercourse with the Unseen World amongst Spiritualists, but a great deal of it is quite as spontaneous as Highland Second

Sight. We have had frequent experience of persons knowing nothing of Spiritualism who have spontaneously developed some psychic gift—clairvoyance, for instance—and been drawn "for safety and for succour" to appeal to Spiritualists, whose knowledge and experience have been of great value in such cases.

* * * * *

Told that he should practise virtue, the average unregenerate man will ask why he should act morally when his inclinations draw him in other directions. To that question the agnostic or materialistic school of ethics has no answer, or at any rate only the kind of answer that the man in the street would dismiss as "moonshine" (in his rude way). He wants a substantial reason. As a distinguished writer put it:—

If you tell him, in answer to his question as to why he should do right, that in proportion as he fails to do it in this world, he will suffer pain in the next, that for each attempt at doing right here, he will be rewarded there—if you can seriously tell him this, you will reach him. You have given him what he calls a "reason."

But even here the appeal may fail. Suppose our man in the street, like the pot-house politician in "Sketches by Boz," interrupts your eloquence with the remark, "Prove it," and "pauses for a reply"? You cannot endow him with a flash of mystical illumination. You must give him some facts. And that is one of the functions of Spiritualism.

* * * * *

We cull the following from a notice of Mr. F. W. H. Myers's "Collected Poems," by Robert Lynd, in the "Daily News":—

He [Myers] was a man not content to resign himself to nescience, and his final turning to Spiritualism was temperamental at least as much as the effect of reason. "The universe," he proclaimed, "cannot advance to moral glory over the crushing of individual hearts." His passion for the survival of the individual soul forbade him to range himself with Buddha. Among heretics, few modern men have done more to bring back the belief in immortality to the world than he.

It is a pleasure to record such a tribute to a man whose greatness may not be fully recognised for at least a generation. We who realise the repulsion he felt, by reason of his poetic sensitiveness, to certain aspects of Spiritualism as popularly presented are able to appreciate the intellectual honesty which compelled him to face the facts and the penetration of mind which enabled him to see the true inwardness of the subject, as being full of splendid things yet to be unfolded.

THE "AMPLER DAY DIVINER LIT."—Those who are discarnate have the fuller life, theirs is "an ampler ether, a diviner air," and if they love us, their wish is to share it with us, and the more they can do this, the greater is their happiness and ours. To those who would question, "Is it wise or right to bring them down to us; ought we to keep them within our earthly conditions?" I would answer that you cannot bring back that which had never departed, and in regard to the possible detriment of their life through our earthly conditions, I would reply that you do not limit or cramp a Spring day by opening a window. There is sufficient fullness of warmth and air outside to fill a room with light and beauty and yet the day itself to be no whit diminished.—From "The Earthen Vessel," by LADY GLENCONNER.

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and Newsagents.

EVOLVING MAN.

THE SUNNY SIDE OF FAITH

It is good, at times, to add knowledge to faith, and to give reasons for the hope that is in us, that we are trusting in a just and righteous God. Two of these reasons we select for mention, because they are seldom, if ever, mentioned in this connection. The first is, that all God's laws are steadfast and never defraud, are never partial and never fail, in the sense that every effect is the exact consequence of an adequate cause. Until lately it was an unusual thing to appeal primarily to natural laws for direct proofs of the goodness and justice of God. It used to be far more common, and it was considered far more religious, to appeal to something more like supernatural intervention. But we are finding the surer ground, and the end will be the basing of trust in God upon the wonderfully beautiful phenomena of Nature, and upon the very steadfastness of the laws which at one time seemed harsh and cruel.

Man's laws are partial, fickle, selfish, often scornful, and apt to treat with contempt the weak and poor. But majestic and sure are the wonderful laws of God. They wait at the beck and call of everyone. Even the little child, taking its poor weed to plant, will not be scornfully passed by, for Nature will grow even unbaptised weeds if we ask her. No prayer is needed and no set hour; for if, when night has settled over the sleeping town, some poor man should seize the hour to drop the seed into the earth, Nature, which never sleeps, and all her wonderful laws, which never rest, would take the poor man's part and at once begin their mysterious processes, to give, in due season, the silent sower his return; for you cannot take Nature by surprise.

It is true that Nature's laws often work us harm, but they never do so by caprice. The effect may be deplorable,

but it is the precise product of a cause, and in this very thing we may see the beneficence and justice of Him who governs all with equal and inexorable hand, to see that the link is never broken that binds together effect and cause.

The other indication of the same truth is found in another fact of our nature and condition, leading to the same discovery of the perfect justice and goodness of God. It is this: that in evolving Man, He is creating him with a will stronger than his power. Man with a surplus of power over will is, or would be, a monster of action, stumbling on without intention, spending his life in huge flowerings of activity that thought and will could never regulate, since the weaker will could not control the stronger force of power to do, which would outrun judgment and intention.

On the other hand, with the power to will and think greater than the power to merely act, it follows that there is a surplus of choosing power, a surplus which outruns mere blind activity and gives scope to thought and will. We often sigh over our limited power of action, over the slow and inadequate following of our doing upon our willing. But, after all, is this not the very thing that protects and saves us? for now we can send our noblest part on before, like a far-sighted and faithful courier, to view the land and plan the deed. We often moan that "the spirit is willing but the flesh is weak"; but how good it is that this is so!—how dangerous it would be if it were the spirit that was weak while the flesh was strong!

Who can doubt that if we gave the spiritual powers in us the right to rule, this sin-smitten earth might become a Paradise? But is it not to this that all things tend? is it not to this that the creative process which we call Evolution leads? There is nothing actually new in this conclusion, because, one way and another, it has been the dream of all the ages and of all holy souls, and it lands us on the sunny side of the faith that there is in very deed a just and righteous God.

Definitions: From "Zabdiel."

FIRST, then, what is meant by God? Do they mean a localised personality when they think of the Father—a person such as a man is?

If so, it is obvious that the Christ is not He, or this would create a double person, or two personalities in one in such a way that distinction of each would be impossible. It is not that way the Oneness of which He spoke is to be sought. Two equal persons united is an unthinkable condition, and one which reason rejects at once.

Or is it meant that He is the Father in manifestation as Man? So, then, are you and so am I, His servants. For the Father is in all of us.

Or is it that in Him was the fulness of the Father, undivided? So in you and in me also dwells the Father; for Him it is not possible to divide.

Yet if it be said that the Whole of the Father dwells in Him, but not in us, I say that is an opinion and no more, and also an illogical one; for if the Father as a Whole dwells in the Christ, then either the Christ is the Father without distinction, and none else, or the Whole Father dwelling in the Christ must cease to dwell in Himself of necessity. This is also not reason.

So it is first necessary that we understand that the Father is the Name we give to the highest aspect of God we are able to think of. And even this we do not understand, for it is frankly confessed that He is beyond our understanding.

I cannot define Him to you, for I have not seen Him Who to all less than Himself is not visible entirely. What I have seen is a Manifestation of Him in Presence Form; and that is the highest I have attained hereto.

Then the Christ in His Unity with the Father must be also above us as to our understanding, as He is above us in Himself. He tells us so much as we are able to think of, but not to understand very much. He manifested the Father, and such qualities of the Holy Supreme as were capable of manifestation, in the body of us. Little more we know, but grow in knowledge as we grow in humility and reverential love.

As He is One with the Father, so we are One with Him. And we dwell in the Father by our dwelling in Him Who is the blending of what we call the Human and the Divine. The Father is greater than He, as He Himself once said. By how much greater He did not say; and we could not have understood had He told us.

It may be said by those who read

this that I have cut away the scaffolding and left no building within.

My purpose, friend, I stated at the first. It was not now to rear a building, but rather to point out that the first thing to build is a sure foundation; and that any structure raised on one not sure must, now or later, fall, and much labour be in vain.

This, indeed, have men been doing more than they realise; and that is why so much is misty when it might be plain to view. Not all, of course, but enough to make the road much brighter than it is.

I speak not so much to instruct, in this present message, but rather to give men pause. For ratiocination may be fascinating to certain minds, but is not meat for the soldier. It flatters with its perfect logic and well-balanced argument, but is not durable to withstand the wear and tear of the wide elements of the spheres.

It is not always so wise to affirm, as it is to say, "I do not know this—yet." Pride often blinds one to the beauty of a humble mind; and it is not true that he who answers a deep problem off-hand is a fountain of wisdom; for assurance is sometimes nearly akin to arrogance, and arrogance is nowise true or lovely.

* From the Vale Owen Script.—Weekly Dispatch, April 14th, 1920.

INVOCATION.

Then with a ripple and a radiance thro' me
Rise and be manifest, O Morning Star!
Flow on my soul, thou Spirit, and renew me,
Fill with thyself, and let the rest be far.

Safe to the hidden house of thine abiding
Carry the weak knees and the heart that faints,
Shield from the scorn and cover from the chiding.
Give the world joy, but patience to the saints.

—From "St. Paul," by F. W. H. MYERS.

A COUNSEL.—Let us all hold firmly to the conception of a Universe which unfolds itself ever in order, grace and beauty, carrying us slowly but surely beyond all the illusions of the sense and misdirections of the mind. Holding that idea we shall be armed against all that would otherwise hinder and perplex, strong to deny the false, strong to affirm the reality, reasonable souls in a reasonable world, children of the Morning and Eternity. G.

* The First Two Volumes of "The Life Beyond the Veil"—Vale Owen Series, etc., "The Highlands of Heaven" and "The Lowlands of Heaven," are published by Thornton Butterworth, Ltd., 52, St. Martin's Lane, London, W.C.2. They can be obtained at all bookshops and bookstalls.

DR. CRAWFORD'S LAST BOOK.

FINAL AND CONCLUSIVE TESTS.

REVIEWED BY STANLEY DE BRATH.

It is fortunate for the defenders of the psychic phenomena on which Spiritualism rests that their opponents have adopted the line of attack that all such phenomena are fraudulent or illusory, for such attacks must inevitably end in defeat.

Dr. Crawford's latest book,* concerning which he wrote shortly before his lamented death: "My psychic work was all done before the collapse, and is the most perfect work I have done in my life," gives a series of most interesting and careful experiments in continuance of those described in his previous works. These experiments will be found to have very far-reaching and unexpected results. They coincide with the experiments of Dr. Geley and Dr. Schrenck-Notzing on that variety of the ectoplasm which produces forms; and not the least interesting part of the phenomena is that they were, like the previous series, conducted in close collaboration with the "invisible operators" (vide pp. 24, 40, etc.) whose compliance and suggestions are an integral part of the occurrences. There is no trace of unconscious action due to the will or thought of the medium.

Although convinced of the complete honesty of the circle, Dr. Crawford has taken as elaborate precautions against fraud as if he were as sceptical as Mr. McCabe himself. The new experiments deal with three aspects of the psychic structures: (1) their visibility; (2) the nature of the working end of the structures, and (3) the adhesion to them of various colouring matter and material substances, and from what part of the medium's body the ectoplasm proceeds.

His previous experiments showed that this ectoplasm, which became apparent from the neighbourhood of the medium's ankles, was the means of conveying power to raise weights in accordance with spoken directions, i.e., they were vehicles of physical energy and amenable to instructions. He found them to be tangible, though invisible. In the present work he recapitulates some of the results already arrived at, and mentions later experiments showing that this tangibility varies, the "rods" being sometimes broad and soft at their working ends, which were sometimes hard and even metallic in consistency. He shows that the grip of these ectoplasmic structures on, for instance, a levitated table, is taken by a true suction, i.e., by air pressure on the broad exterior surface of a plastic mass in close contact with the wood (p. 39).

I.—VISIBILITY.

For these experiments the feet of the medium were placed in a wooden box (shown facing p. 90) so that all movement was impossible. "Faint glimpses of the structures had been obtained off and on in the ordinary red light of the séance-room, but this was insufficient to enable them to be examined at leisure, as they were more or less transparent." "Many years of experimental work had shown me that the psychic structures are acutely sensitive to light" (p. 111) and therefore a modified and less energetic form of radiance was employed. Sheets of card about 12 in. square covered with luminous paint were employed. One of these was placed in front of the folding leaf composing the front of the box above mentioned in which the feet of the medium were confined, the ectoplasm protruded, and made seemingly tentative trials of the effect of this kind of light. This rod changed its shape continually, twisting and untwisting, opening out like a mushroom or a leaf or forming a hook" (p. 112). At some séances the rods extended to levitate a table.

"On several occasions the working end was flattened out into a circular form, this being joined to a thin straight arm . . . all the structures this evening appeared of even density, and did not seem so flexible as at the previous séance. As viewed from above they appeared black. . . . By the reflected light of the luminous paint . . . they appeared white" (p. 115). "They seemed to be structures prepared inside the test box, and thickly covered over with materialising substance in order to withstand the light—armour-plated, as it were, beforehand. Their rigidity and incapability of movement were owing to the great thickness and density of their materialised covering" (p. 116).

In Experiment N: "in order to vary the tests the medium sat in shoes with her feet quite free. . . . The phenomena commenced with raps, which, as usual, gradually increased in intensity. After some time a couple of structures rose from the vicinity of the medium's feet to the undersurface of the table. They seemed about the thickness of one's wrist, and appeared to rise in an arc from about the medium's knees. . . . During the levitation of the table, although the light was good, I could see nothing, which may have been due to the structure end being immediately below the ledge. I saw the end of the structure moving about on the sooted undersurface of the table, as though

it were trying to write something: on examination afterwards WORD was found roughly scrawled on soot" (pp. 117-118), the underside of the table having been covered, unknown to the medium and circle, with soot from a turpentine flame.

Experiment Q. The feet of the medium were placed on electrical contact boards that would ring an electric bell on any diminution of pressure. The luminous card was 14 inches from the test-boards, and the camera focussed upon it. Panchromatic plates were used. "I explained to the operators that it would be necessary to hold the structures for a considerable time over the cardboard. The first structure came out and placed itself over the cardboard and remained there about half a minute. . . . Mr. Stoupe, the photographer, says it was really remarkable how, without being asked, the structure placed itself in the direct line of sight. I was sitting on the right of the medium, and when the structure returned to her, she gave an involuntary convulsive shudder" (pp. 119-120).

Gradually and by careful degrees it was found possible to prepare the structures and the medium to bear the flashlight. Twenty-five photographs taken of the ectoplasm in this manner are given in the book. All but one are of the plasma in the unstressed state: "the shock to the medium, evidenced by involuntary trembling and shivering which endures for a considerable time, is very much greater when the flashlight impinges on the plasma under stress than on the unstressed stuff. For this reason no photograph of the completely levitated table has yet been obtained. The operators are gradually working up to full levitation" (p. 143).

II.—STUDIES OF THE WORKING END.

These were conducted by impression on moist clay and putty. The feet of the medium were securely tied to the chair, and the tray containing plastic clay was placed 18 inches from them. Very careful photographs are given of these impressions, and the extremely remarkable fact appeared that they showed the floor of the concave impressions to be "lined with stocking marks almost exactly in the manner it would be lined if the ordinary outside of the stocking were pushed into the clay. There is, however, one extremely important point of difference" (p. 55). The flat impressions were not so lined. Dr. Crawford also brings out clearly an admission as frank as Raymond's famous "psychic cigar," which so many armchair critics, who find carping easier than experiment, have fastened on as though it were the leading fact in a book of 366 pages in which it is mentioned but once. Clay was found on the medium's stockings after the experiment! Knowing the physical impossibility that the medium's foot should have been placed on the clay, Dr. Crawford set himself to a long series of experiments to compare impressions normally produced with those supernormally effected.

"The psychic impression is altogether sharper than that which can be made by a stockinged foot. Any part of the latter, when pressed into the clay, leaves a good enough outline of the stocking fabric, but it is a dull, blunt outline owing to the solid foot behind the stocking exerting a squeezing effect, no matter how lightly it may be applied. The psychic impression, on the other hand, has little raised edges projecting upwards from the impression left by each thread, which effect, as many experiments have proved, it is quite impossible to obtain with the actual stocking. In short, a thorough series of tests shows that with a soft stocking, no amount of juggling can get the actual sharp effect obtained by the real psychic structure. This effect, however, could be exactly obtained if a fine viscous material were to cover the stocking fabric and were then to harden or 'set' on it somewhat, and the mould being pulled off were then to be pressed in the clay. This is indeed what actually happens" (p. 61).

The psychic structure, hardening at its end, retains the imprint of the fabric.

This, and the other anomalous result that clay was found in considerable quantity on the shoes and stockings of the medium, will doubtless be considered by a certain type of armchair critic to be proof of childish incapacity to detect fraud. Actually this anomaly was, as is the case with all careful experiment, found to be the key to fuller understanding of the facts. "Practically the whole of the inside of the flat of the right shoe was covered with fine particles of clay wherever parts of the foot of the medium were not pressing tightly on the leather. [Dr. Crawford's italics.] The same thing is seen with regard to the flakes of clay adhering to the top of the heel of the right stocking. The clay was deposited on the stocking well above the flat of the heel. . . . In other words wherever there were interstices the clay had been deposited. Of course if the medium's stockinged heel had been used *per se*, the whole of the heel would have been covered, and not just the limited portion

* "The Psychic Structures at the Goligher Circle." By W. J. CRAWFORD, D.Sc. (Watkins, 10/6.)

I have mentioned. This would have been unavoidable, as anyone can try for himself" (p. 77).

III.—THE ADHESION OF STAINS TO THE ECTOPLASM.

"I have discovered that plasma has the property of adhering strongly to a substance such as powdered carmine, and that if the carmine is placed in its path it will leave a coloured track. For example, slightly damp carmine may be placed in any part of the medium's clothing in the vicinity of the place in her body whence the plasma is thought to issue, and the carmined path of the plasma as it issues, will be left."

"Arrangements can also be made to let the plasma rub over carmine on the floor of the séance room, and the track can be followed, as the plasma returns to the body of the medium, by the trace left on the clothing."

"I have found this method a valuable instrument of research. It can be employed in a great variety of ways" (p. 127).

"Placing carmine in the shoes of the medium, with her feet resting on the electrical contact boards, it was found at the close of the sitting that the stockings were carmine smeared to the top. Just above the shoes the dye was rubbed into the fabric as though there had been strong abrading action." It was also ascertained, through an investigation made by Mrs. Crawford, that the ectoplasm issues from and returns to the body of the medium rather than the limbs.

Dr. Crawford's inferences from these experiments are: That the ectoplasm can convey considerable amounts of energy in its invisible condition; that it can be materialised sufficiently to be visible and to resist the disintegrating action of light; that it can be still more materialised to make a solid end; that these ends can be used to rap on the floor or on any solid surface presented to them; and he concludes: "Let this be well marked and digested—the whole rod, apparently made up of a solid end and a gaseous body, operated exactly as if it were wholly solid from the body of the medium outwards. It resisted pull, push, and shear stress of large magnitude. And in this sort of thing resides the chief mystery connected with the physical phenomena of Spiritualism" (p. 62).

These well sustained and carefully devised experiments will meet with acceptance from all who have followed the parallel results of Dr. Geley and Dr. Schrenck-Notzing, as throwing fresh light on the nature of the ectoplasm and its many capabilities, as yet barely indicated. They will probably not convince those whose reluctance to admit supernatural facts leads them to the hypothesis of fraud in the circle and imbecility in the experimenters. Such critics may safely be left, as in the Oriental proverb, to heap up pebbles on the grave of their own scientific reputations.

FROM THE OTHER SIDE OF THE WORLD.

The incident in "Jane Eyre" in which Jane hears the voice of Rochester call her, though he is many miles away, is paralleled (with the addition of vision) by an experience narrated by the late Col. Philip Meadows Taylor in "The Story of My Life" (Oxford University Press), as having befallen him during one of his marches to Hyderabad:—

"In my very early life I had been deeply and devotedly attached to one in England, and only relinquished the hope of some day winning her when the terrible order came out that no furlough to Europe would be granted. One evening I was in the village of Dewar Kadea, after a long afternoon and evening march from Maktal, and I lay down very weary; but the barking of village dogs, the baying of jackals, and over-fatigue and heat prevented sleep, and I was wide-awake and restless. Suddenly, for my tent door was wide open, I saw the face and figure so familiar to me, but looking older and with a sad and troubled expression. The dress was white, and seemed covered with a profusion of lace, and glistened in the bright moonlight. The arms were stretched out, and a low, plaintive cry of 'Do not let me go! do not let me go!' reached me. I sprang forward, but the figure receded, growing fainter and fainter, till I could see it no longer, but the low, sad tones still sounded. I had run bare-foot across the open space where my tents were pitched, very much to the astonishment of the sentry on guard; but I returned to my tent without speaking to him.

"I wrote to my father. I wished to know whether there was any hope for me. He wrote back to me these words: 'Too late, my dear son. On the very day of the vision you describe to me — was married. . . .'"

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

	£	s.	d.
Amount previously acknowledged	130	10	4
J. W. Campbell	1	1	0
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T. Sowerby	0	11	0

£133 2 4

DIRECT VOICE EXPERIENCES.

TWO STRIKING CASES OF RECOGNITION AND IDENTITY.

BY ABRAHAM WALLACE, M.D.

I have recently had two interesting experiences with "trumpet mediums," illustrating one of the most important aspects of Spiritualistic investigation; indeed, the crux of the whole subject, the more or less satisfactory demonstration of the identity of the communicating intelligences.

The Glasgow medium, Mr. Phoenix, was visiting London, and gave various friends an opportunity of witnessing his mediumistic powers. I found that he was in an enfeebled state of health, the result of a temporary illness, and therefore the conditions were not at all satisfactory. I received, in spite of the unsatisfactory conditions, a communication purporting to come from a distinguished Scotch clergyman who passed on some years ago.

A well-known Spiritualist, Lady C—, who was sitting next to me, between the medium and myself, endeavoured to improve the conditions, and being associated with Scotland, sang that beautiful hymn found in "The Church Hymnary" used in the churches in the north, and beginning:—

"O Love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

Immediately thereafter a feeble voice came close to me and said: "Oh! I am very pleased to come to you, Doctor; you talked about this subject to me long ago and I learned so much from you. It was nice of you to sing my hymn." I said: "Is that really you, Dr. Matheson?" The voice assented at once, and its tones became louder and clearer while the medium himself was still entranced, as we could notice by his deep breathing. This was quite in accord with my experience that when the communicator is recognised by anyone present it seems to give more vigour and greater courage to the incarnate individual.

The writer of the hymn was George Matheson, D.D., of St. Bernard's, Edinburgh. He was one of the most advanced men in the Church of Scotland. He was blind from his boyhood, and was a wonderful preacher in spite of his sad infirmity. Some twenty years ago when I visited him in Edinburgh he was much interested in some of my experiences and experiments, and on my pointing out to him how modern Spiritualistic results illumined the records of Primitive Christian History, he was greatly delighted. He began at once to read the literature of the subject and to investigate, becoming ere long satisfied of the truths underlying the phenomena.

I learned that thereafter his sermons were greatly modified by his changed attitude to the subject, then much tabooed by the orthodox church people in Scotland. He was not a writer of hymns. Indeed, the one above referred to is the only hymn composed by him in the collection. He told me it came to him quite inspirationally as if from some source outside of himself.

The second example was through the mediumship of my good friend Mrs. Etta Wriedt, of Detroit, U.S.A., who returned to America a few weeks ago. While sitting under very excellent conditions with five friends, who all received messages from their departed relatives, Mrs. Wriedt said, "I get an influence of Stirling" [Mrs. Wriedt is always in her normal condition—never going into trance] and, she added, "It is for you, Doctor." In a few moments a feeble voice came close to me and said: "How are you, Doctor?" "I am well, but who asks?" "Arthur," was the reply; "I want to thank you for what you told me in New York. You know I was ill, but what you said removed all fear of death, and I passed away before you came again. I am getting on fine."

The voice was that of an uncle of mine by marriage whom I visited in New York last winter at his business in Fifth Avenue. By my medical knowledge I could see that he would pass away soon. I told him of my great interest in the subject of Spiritualism and spoke of its aims and objects in a general way, but I noticed that he became greatly interested. I left the next day for California, and he passed on while I was in the West. Neither Mrs. Wriedt nor any of the other friends in the circle knew what the Stirling influence meant, but it was the link establishing his identity. It was in Stirling that I first met him and there his favourite sister lived through whom I was related to him.

Such experiences compensate us for the scorn and ridicule we often receive from high-placed sceptics, and also for the scoffings and reproaches of our orthodox religious friends who speak of us as engaged in the "spook-hunting business." When two friends return from the other side of the Veil, full of gratitude for any little knowledge and solace imparted to them, surely it should prove a stimulus to continue the good work of helping our less enlightened brothers to know the truth here and now.

We hope to publish the concluding article by Mr. James Coates on "Psychic Photography" in our next issue.

PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

CONDUCTED BY MR. STANLEY DE BRATH, M.Inst.C.E. (late Division Officer R.E.).

Author of "Foundations of Success," "Psychic Philosophy," "Mysteries of Life,"
"The Science of Peace," and other works.

SOME REFLECTIONS BY A PLAIN MAN.

(Continued from page 85.)

SOLIDARITY OF MANKIND.



MR. STANLEY DE BRATH.

Another aspect of the law of spiritual consequence is the essential solidarity of mankind. Modern science allows of St. Paul's simile of the mutual interdependence of the body and its members being carried much further. The body consists of millions of cells; its health is in the direct ratio that those healthily fulfilling their functions bear to those that fail in doing this. It is the same with the body politic: each individual has his part in social service, and national well-being depends on the health and good will of all. All trade depends on mutual service. Before a loaf can be placed on the table the services of the farmer and all his hands, of the sea-captain and his crew, of the railways, the mills and the bakeries, are all employed. These depend on the engineer, the ship-designer, the draughtsman, the chemist and the metallurgist, and many more. Their opportunity depends on law, order and government, on the bank, the Chamber of Commerce, the telegraph, the post-office and all the appliances of civilisation. It is a net without a bound, a machine of infinitely complex parts. Not only so, but by reason of the limitations of time, and energy and intellect, no one man can learn or hold the whole truth about anything—we are all dependent on specialists of all kinds. The proximate cause of the difficulty of Labour agreements is that men do not see this, they think that the professional classes are parasites on their toil. Now, there are parasites, but they are the men who start bogus companies, or companies which are for genuine objects but are intended to fail and to be bought up by the financier at the third or fourth "reconstruction," they are the men who live by speculation and gambling, or in idleness on invested wealth, "directors" who do not direct, landlords of slum properties and the like.

Two things are required of the men whose task is that of leading and teaching:—(1) Clear and detailed expositions of the interdependence of mankind and the disastrous consequences when some wheels have been taken out of the mechanism, as they have been in Russia; and (2) recognition of the fact that in a happy state of society every man must have a healthy home, leisure for growth, and opportunity for recreation.

This latter is theoretically admitted, but is very partially given effect to, and hence the legitimate discontents. In the Report of the West Suffolk Education Committee for 1919, the Chairman says:—"It is with extreme regret that one notices many people seeking to restore absolutely pre-war conditions." Why? To keep down the rates.

This is to ask for Revolution, because it is to show that the tepid feelings and torpid imaginations of the middle-classes realise nothing that they do not actually see. This is an exact parallel to the indifference of the cultured classes in the France of 1750. It is to ignore the principle of human solidarity—that if one member suffer all the members suffer with it. Whatever the cost, conditions of health and well-being must be given. The money is there, the pages of advertisements in the picture-papers show that large sums are spent on mere luxuries. Spiritual values are ignored, or only considered from the quite insignificant standpoint of personal "sins."

WANTED: A LARGER VISION.

A much larger vision of the social organism and its obligations is wanted, and this larger vision comes by direct logical consequence from a perception of what the spiritual nature of man really means. The psychic facts are the experimental proof: historical facts are the pragmatic proof.

And spiritual growth is no more possible by the auto-suggestions advocated in the new form of goody-goody little books than for a man to raise himself by a pull on his braces. The spirit draws its strength from God: it must use that channel continuously and consciously. Prayers for deliverance from war, troubles, and sickness, and physical ills generally, are quite futile while we set in motion the

causes of all these. The right prayer is for insight and strength—"If any man lack wisdom let him ask of God, Who giveth to all men liberally and upbraideth not."

This larger view is the opportunity of the Church. It cannot be taken on doctrinal or sacramental lines; it will not be taken without recognition of the psychic facts, for it depends on a very much larger notion of God than most persons have. They draw their ideas from hymns, from the imagery of the Old Testament, from the Apocalypse, and from mediæval pictures of the Italian school where the Deity sits amid a choir of saints and angels. The whole ideas are small, and belong to a past age. Science shows Intelligence as mathematical law pervading the whole Universe from the atom to the farthest star. This is God in His creative aspect. The supernatural facts show Him inherent in the human spirit as the capacity for goodness. If higher aspects of that Power than the merely creative were to be manifest at all, the revelation of that Love and Goodness in Christ was a necessity. And the "problem of evil" is sufficiently met for all practical purposes by the facts that ethical development necessitates the power of choice, that this implies the possibility of choosing the lower instead of the higher, and that the suffering due to Nature is as mere dust in the balance compared with that due to human selfishness, ignorance, and ill-will.

THE PERILS OF THE TRANSITIONAL STAGE.

The New Era will come in, and prophecies will be fulfilled, but how they will be fulfilled in England depends on us. It may be in strife as in Russia, drowning the old order in tears and blood, and returning to universal poverty for a fresh start; but it may also be in peace, by self-sacrifice, by co-operation, and by good will.

There is always offered to Humanity the alternative of learning by reason and by the open mind and by good will; or by the hard lesson of suffering. Which is it to be? If the Church acted as one mind, perceiving the true bearing of the new movement, there could be no doubt of the answer.

The plain man who seeks to see things as they are, unclouded by the mists of optimism or pessimism, cannot but fear for his country. For his own part he has reached an age when his personal interest is but small, and when the world has been "made safe for democracy" he hopes to contemplate it from a safe distance. And as he looks back over history, and realises how in every "new era" of which we have records, the transition from the old to the new, from the Hebrew tribal system to regal government; from the separation of Greece to Roman unification; from the corrupt Roman republic to the Principate that gave peace to the world for 200 years; from the turmoil of tribal wars to Charlemagne's Christian feudalism; from regal absolutism to constitutional government; from a persecuting religion to liberty of conscience; from close privilege to open careers for all—have always been ushered in by deadly strife due to falsehood, greed, self-seeking, and blindness to spiritual verities on both sides, he scarcely dares hope that years of strife may not precede the exhaustion that is mis-called peace. The newspapers suppress truth, Ministers bear rule by their means, and the people love to have it so.

But still we will hope that a Christian Church may seek the unity that comes not by identical doctrines and sacraments, nor by rare and occasional interchange of pulpits, nor by political concordats, but by common perception of spiritual verities, and will teach all classes to look at all questions from the standpoint of pure truth and calm justice. There may then be hope that "rich and poor may meet together remembering that the Lord is Maker of them all."

Such a recognition might do even more than ward off the menace of civil strife: it might bring about harmony between the East and the West, for the spiritual secret and undoctinal method of Christ is perceived as true by men of all races when fairly put before them; as was expressed by Akbar, the greatest of the Moslem emperors of India, of whom the historian Mahomed Amin writes:—"The whole land was firmly and righteously governed. All people of every description and station came to his court, and universal peace being established, men of every sect dwelt secure under his protection." His spiritual creed is expressed by his own memorable words:—

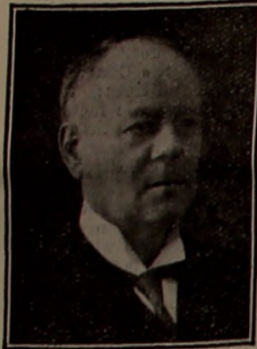
"Said Jesus, on whom be peace—'This world is a bridge; pass over it, but build no habitation thereon.' Who hopes for an hour hopes for eternity. Heresy to the Heretic, and Orthodoxy to the Orthodox; but only the dust of the rose-petal remains to those that have sold its perfume. The rest is unknown."

"If it is not right, do not do it; if not true, do not say it."—MARCUS AURELIUS.

A FACT IN THE CREED OF CHRISTENDOM: INCARNATION.

By ELLIS T. POWELL, LL.B., D.Sc.

(Continued from page 87.)



ELLIS T. POWELL,
LL.B., D.Sc.
Author of several works
in *Psychic Science*.

We are acquainted with two species of incarnation, both temporary, but one much more fugitive than the other. The latter is the form of incarnation which we know as "control," where the spirit which is native to the body gives place for a few moments to a stranger. During the presence of the visitant the native spirit waits near its fleshy home—a fact which shows that our ancestors made an excellent shot when they said that in these inscrutable episodes the man was "beside himself." The more prolonged incarnation is the ordinary life. Of the method by which the fugitive incarnation is produced we know little or nothing; and of the other process we know only its physical mechanism. The normal act of generation does not

create the offspring. All that it does is to act as a trigger, so as to release the reproductive functions from inactivity. Hence we speak of procreation in the marriage service: we never dream of regarding either parent as the actual creator of the child.

Knowing such elementary physiological facts as these, I have never seen anything incredible in the Virgin Birth of Christ as the means of His entrance into incarnation. I have never been able to understand why the Power which creates and maintains the marvellous physiological mechanism should be deemed incapable of setting it in motion except in response to one solitary method of stimulus. We are assured by the discarnate intelligences that there is skilled spirit intervention at every stage of gestation. As a discarnate friend once said to me, rather sarcastically, "You don't suppose the geometrical setting of the eyes takes place of itself, do you?" This was because I had ventured some remark which evidenced a certain shallowness of thought on this subject. But if we contemplate the unique character of That which was to be born of Mary, we may reverently conjecture why the process of parthenogenesis—that is to say, virgin birth—was selected by the exalted intelligences whose task it was to co-operate in bringing a supreme spirit, native to a timeless and spaceless sphere, into the limits and conditions of our space and time. For if, in the archangel's words, that "Holy Thing" had been brought into terrestrial life, had been incarnated, through the channels of a purely normal human organism in response to the ordinary generative stimulus in which both sexes participate, we may imagine certain inevitable disabilities attaching to it in consequence of the limitation thus induced. The physical frame would have been racial, where it was essential that it should remain cosmic, for Christ was not a Jew. It might have lost practically the whole of its memory of the spheres whence it came—just as we do, who only retain the most fleeting and ephemeral reminiscences of what we were in the plane whence we came. It was essential that the Master-Spirit should not be caged, cribbed, confined, in that fashion; and for aught we know, its advent into incarnation with the aid of human paternity, might have imposed these incapacities upon it. Yet I am convinced that the physical frame and organs *did* impose limitations, and that Christ did not bring with Him into His human self the permanent and untrammelled presence of that personality which He possessed before time began. We ought always to know enough of the principles of psychic life to be aware that a very exalted spirit simply *could* not inhabit a human frame, any more than a great mathematician could make a ploughman's brain the instrument of his refined and subtle intellect. He "emptied himself by taking the shape of a servant" (Philippians ii., 7.)

As we shall see, even Christ Himself, when incarnate, could not always and fully recollect the conditions, whence He had come—if indeed His human brain had been capable of registering the memories of a transcendent life before the worlds, the memories of that sea in which Time is but a floating leaf. How could the memory cells of the Child in the Nazareth home respond to the stimulus of such recollections as that exalted Spirit possessed? We can see traces of this limitation here and there. He knows that there must come an end of the age, but His human brain does not contain the knowledge of its day and hour. Where He attempts descriptions He sets forth the mysteries of that world in parables, because

poetry—for His parables are poems—is a more supple instrument than prose. And if I am told that Christianity has no monopoly of the legend of a founder's virgin birth, my answer is that Christianity cannot legitimately claim to be the only faith propagated by a visitant from the unimaginable brightness, though it may be that its great Protagonist came from more exalted spheres than His forerunners. Thus generated, He was psychologically, or rather psychically God, of the essence of the Father, begotten before the ages; and biologically Man, of the substance of his Mother, born within the limits of space and time. And the reason was just this—that the exalted Messenger must function in the flesh if He was to come into immediate contact with man, and above all, if He was to be the Mediator between God and man. I use the word "Mediator" here in its colloquial sense of a "go-between," since I am not considering the Atonement at present.

Now, this view of the Incarnation, as the entry of a supreme spirit into the limitation of time, and space, and matter, will be found to throw a flood of light upon many of the most perplexing problems of the New Testament. The New Testament is something of a mystery. We may never know in this life how far the book is the product of automatic writing, and how far it represents what we may call, humanly speaking, the direct and normal intellectual output of its authors. That it is, in fact, a composite result of writing from both sources—here normal, there psychic—I do not think we can doubt for a moment. And if that is the case, then in what we may call the human portions we might occasionally expect to find glimpses of the psychic life and utterances of Jesus, as seen by human observers who had only a vague idea of their real significance; and our theory of the incarnation of a supreme spirit, limited by its physical environment, might be materially reinforced from these sources. For instance, we have been considering the probable pre-existence of the soul before its envelopment in the physical home which we call the body. That view leads inevitably to the theory (now widely accepted by psychic investigators) that in sleep and trance the spirit often leaves its terrestrial home, and returns for a while to congenial intercourse and beneficent labour in its native sphere. Consider, in the light of that theory, the saying of Christ with regard to children that "in heaven their angels do always behold the face of my Father which is in the higher spheres." Is this utterance (recorded perhaps with imperfect comprehension of its real significance) not so much an allusion, as generally understood, to guardian angels, as to some tie between the spirit dwelling in its corporeal tabernacle and a representative factor of the personality—perhaps disintegrated to obtain terrestrial experience—which still remains in the higher spheres? And do the dreams of childhood, and the unmistakable psychic capacities of childhood, point to the intimacy of the union between the entities in the respective worlds? If that is so, then Mr. Sinnett is right when he says that Mozarts who play the piano at six years of age are not all there. The whole of the personality of the great musician is not in this sphere at so early a period in the life of the incarnation, and perhaps never descends in its complete entirety.

The suggestion leads inevitably to a view of the incarnate Christhood which I think may easily become an important factor in Christian apologetics. We know that psychic powers are often—in fact, nearly always—intermittent. At one moment the clairvoyant is at the summit of his or her powers; at another time the faculty is almost totally absent. This is the reason why the genuine medium, whom we so shortsightedly compel to earn his living by the use of his psychic faculties, is tempted into imposition when he is asked for a séance at the moment when his powers are dormant, or when, in technical language, the "control" is not on the spot. I know no reason for supposing that this intermittent presence of the dominating psychic personality thus humbly instanced in the medium, may not also be traceable in the tremendous Phenomenon of the Incarnation. It is difficult for us to see what part of the celestial visitant's plan could possibly have depended in any degree upon the Spirit's presence in the physical body of the infant Jesus, while yet He was a babe upon His Mother's breast. Nor is it easy to suppose that all through the boyhood, the youth, and the early manhood, the presence of the celestial personality always persisted without intermission. The exalted Spirit had other work to do, for the universe does not "run" itself. To me there is something not unattractive in the theory that there were times when the normal Jesus was left to Himself—when, so to speak, it was Mary's son after the flesh who lived in the Nazareth home, though it was the Incarnate Spirit who returned to dispute with the doctors in the Temple, both hearing them and asking them questions. The reply to His mother's reproachful questionings was, as we remember, "Wist ye not that I must be about my

Father's business?" There, possibly, we have the Supreme Spirit, conditioned by space, time, and adolescence, utilising the boy's brain for the utterance of its own apology. In the original the words combine astonishment with dignity, as if the exalted personality were amazed that such a question should be posed. Lest this theory should be challenged as fantastic, let me point out that it has behind it the authority of St. Thomas Aquinas, one of the most acute minds which have ever been tabernacled in the flesh. It is expressed in the first two lines of one of his most famous hymns—

Verbum supernum prodiens,
Nec Patris linquens dexteram.

And the compilers of Hymns Ancient and Modern have included the late J. M. Neale's exact translation in their collection (No. 311 in the present edition):—

"The Heavenly Word proceeding forth
Yet leaving not the Father's side."

Neither the authority nor the orthodoxy of Aquinas are likely to be seriously challenged, whatever may be said about the present humble expositor.

In the majestic episode of the Transfiguration the exalted personality is unequivocally manifest, by means of phenomena which can successfully bear the strictest analysis in the light of psychic science. We can perhaps discern an intermediate condition of knowledge between the omniscience of the descended spirit and the relatively imperfect knowledge of its human and natural vehicle. This may be the case where Jesus forecasts a time when the world shall see the Son of Man "coming in the clouds of Heaven." Here, possibly, there may have been a mingling of the intellectuality of the two personalities—the Higher, with its recollections obscured by the human vehicle, of a transit downwards from the planes above; and the Lower—the human Jesus, interpreting these memories as the presage of some mighty episode to come. Finally, the human element comes definitely to the surface where we learn of the weariness of the Visitant, and of the dread with which He contemplates the coming ordeal of the Cross. Here, as one may conjecture with profoundest reverence, the human frailties came to the surface, and thrust themselves into activity. I will not commit myself so far as to say that this theory has established itself. But certainly, as I said, it opens up a new field of Christian apologetics, and demonstrates how futile is the idea that there is any finality about the investigation, or the comprehension, of the Gospel records. Every age will shed a fuller light, though few may bring so startling and yet so satisfying an illumination as that which has its source in modern psychic research. For here, nearly two thousand years down the stream of time, comes a sudden access of light upon episodes which have perplexed devout men in all ages—aye, a flash which even goes far towards explaining that dread cry on the cross—"Eli, Eli, lama sabachthani!"—"My God, my God, why hast thou forsaken me?" For obviously, the divine spirit could not pass through the mysterious gate of death, being itself already on the far side of it; and therefore at some point or another its denizenship of the human vehicle was bound to terminate. Can it be that the approach of this severance fell like an awful shadow upon the consciousness of the Victim, and drew from Him that last terrible ejaculation? These are the deep waters of the Faith, as yet unsounded by the sounding-line of any investigator.

IMPRESSIVE CEREMONY AT PARIS.

The "Echo de Paris" of January 29th contains an interesting account of the funeral of the unknown soldier of France, which incidentally illustrates the advance in Spiritualist convictions among our friends across the Channel. Even such a popular paper as that from which we quote speaks of the interment, not of the unknown soldier, but of his "earthly tenement."

"Around the Place de l'Etoile, with its radiating avenues, stood the regiments in 'horizon blue,' and behind them silent and reverent crowds. Under the arch which commemorates the battles of France were the guard of honour, the veterans, the delegations of wounded, and the volunteers of 1870, of whom were Generals Pau, Foch, and Dubail, the members of Parliament, Ministers, and the leaders of the victorious armies—Joffre, Petain and Foch. The Premiers of England, Italy, and Belgium brought their tribute, and, though none could see them, there was none but felt in his heart the presence of that valiant band—our million and a half of dead."

The French mind is naturally sceptical, but it does not as a rule shut its eyes to facts; and this popular recognition of survival goes far to show that the facts for which Spiritualists stand have made a deep impression of the real presence of those who are "not lost but gone before," and their retention of those emotions that form a bond of union with those still on earth.

EDISON AND SPIRIT COMMUNICATION.

By C. E. B. (COLONEL).

The February number of the "London Magazine" contains the report of an interview with Thomas Edison, in which the famous American inventor is represented as stating that he is designing an apparatus which he believes will make communication very easy, if the personality of man exists after death, and if that personality is anxious to communicate with those still on earth.

He is even represented as saying that "if those who have left the form of life that we have on earth cannot use, cannot move, the apparatus that I am going to give them the opportunity of moving, then the chance of there being a hereafter of the kind we think about and imagine goes down."

I prefer to believe that Mr. Edison has been misrepresented by his interviewer, as in view of our ignorance of the conditions of possible communication, the statement is both arrogant and unscientific.

When dealing with new phenomena of any kind we cannot insist upon our own conditions; to do so is as unreasonable as it would be to insist on developing photographic negatives in the sunlight, or of using some other metal than iron for our magnets. We have not the least idea what magnetism is, and we do not know why iron should be practically the only metal to exhibit magnetism, but we do not refuse to use iron because we do not understand why some other metal should not do as well.

It is the same idea: Why use a "medium"?

For it is evident that Mr. Edison's scheme is to eliminate the "medium" altogether. His opinion of mediums is uncompromising: "some of them may be sincere enough." But "they may have really got themselves into such a state of mind that they imagine they are in communication with spirits." It becomes clear that Mr. Edison bases the design of his apparatus on the assumption that a "spirit" can, or should be able to affect physical matter directly. He admits that he is proceeding on the theory that in the very nature of things the degree of material or physical power possessed by those in the next life must be extremely slight; and that any instrument designed to be used to communicate with us must be super-delicate. This premiss, however, is probably incorrect; the evidence goes to show that a discarnate intelligence is not able to affect matter directly, or at least not physical matter as we ordinarily know it.

It is more probable that "spirits" act by thought on the subconscious mind of certain specially constituted persons, whose inherent powers, little understood as yet by us, they make use of and direct. On the other hand it is possible that spirits may be able to affect the peculiar abnormal form of "matter," such as has been observed to emanate from such mediums as Miss Goligher and Eva C—, and through action on this stuff be able to affect ordinary physical matter.

In either case, the presence of that peculiarly-constituted person called a "medium" is necessary, and in point of fact we observe that when a "medium" is not present, nothing happens.

The medium is thus not to be regarded as a relay battery, reinforcing an existing but very feeble current, but who could be dispensed with if the apparatus were sufficiently delicate to be moved by the current alone.

Mr. Edison's acquaintance with the literature of Spiritualism, or even of Psychical Research, is certainly very limited; all the mass of evidence laboriously and carefully collected to establish the identity of persons who have passed over and thereby to prove the survival of the personality is dismissed in these words, which need no comment: "It is quite possible that Spiritualists who declare they receive communications from another world allow their subconscious minds to predominate over their ordinary, everyday minds, and permit themselves to become, in a sense, hypnotised into thinking that their imaginings are actualities; that what they imagine as occurring, while they are in this mental state, really has occurred." Really, it is amazing what nonsense a clever man will sometimes talk.

Mr. Edison thinks that his apparatus will provide a channel for the inflow of knowledge from the unknown world, and has not considered that new experiences cannot be adequately described because there is no language which can make them comprehensible, just as it is impossible to make a colour-blind man understand what is meant by "colour."

Finally, should Mr. Edison by some strange chance succeed, I fear he will find the messages explained away by the usual theories of telepathy, mind-reading, subconscious mind, etc., while he himself will find himself in the ranks of those scientific men, greater than he, who have been dubbed emotional and credulous.

STRAIGHT is the line of duty;
CURVED is the line of beauty;
Follow the straight line, thou shalt see
The curved line ever follow thee.

—WM. MARSHALL.

THE time has come. Right has found its formula—
human federation.—VICTOR HUGO.

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THE MEANING OF "MARY ROSE."

The play "Mary Rose," which is being performed at the Haymarket Theatre, has provoked a great deal of inquiry as to its meaning. Sir James Barrie's charming fantasy, full of superb touches of art and charged with tender humanity, is, in fact, believed to convey some parable or symbolical lesson, and amongst the thousands who have witnessed it there is speculation and conjecture which may or may not be justified. Sir James may have had no meaning in his play beyond the underlying message of supreme Art, and to those to whom "Art is enough" this is sufficient.

But the elfin-drama has a quality of suggestion, and if there is any special moral significance in it we may haply light upon it by taking thought.

First, then, we observe that the playwright takes the leading character completely out of the Time Order on two occasions, first when Mary Rose, as a child, disappears for a few days while on the enchanted isle in the Hebrides and reappears mysteriously a few days afterwards utterly unconscious of the lapse of time; and, second, when, as a young married woman, she visits the island again, this time to disappear for twenty-five years, reappearing unchanged and oblivious of the passage of the years.

Here, of course, the story is true to type, whether the reference is to the faerie legend of mortals carried off to Elfindom or to such stories as Rip Van Winkle and his twenty years' sleep in the Catskill mountains.

Those who watched the play intently may have been conscious of an influence in it which seems to derive from Maeterlinck in his disquisitions on Time and Memory, and some may have noted that Mary Rose is an inversion of Rosemary. "There's Rosemary—that's for Remembrance." A trifling clue, but possibly an important one.

Mary Rose, on her return from the country where Time is not, can recall only her past life on earth and yearns for her baby. She carries the yearning beyond death, and wanders about the old house an inconsolable ghost, looking for her child, even when as a young man he stands before her. He knows his mother, but she has no answering recognition—she wants her baby.

If one is searching for a moral, there is plainly more than one to be drawn from this episode. To lovers of Maeterlinck, it might point the lesson of the danger of being held in bondage to the past, the theme of one of the Belgian poet's mystical essays. To others it might present a story of the mutability of life, the "tears of things" of which the poet wrote, and the lurking tragedy of life "coiled at the heart of all this loveliness." But the note of Greek tragedy is not a mark of Barrie's work. He is always a humanist and an optimist. He has given us a delightful fairy play, and it is conceivable that he had no specific moral in his mind, but was simply inspired by the Time-Spirit.

It may well be that he sought merely to infuse into the world's thought some of the influences that are playing on life to-day, taking it to the very confines of Time and Space. The thing is evident both in Science and Philosophy. For the first time in its history the world is becoming conscious of a realm outside its ordinary purview, and begins to doubt the reality and permanence of its old boundaries, temporal and spatial.

It is face to face also with a Magic purged of its old garments of ignorance and superstition—enchancements that Science may profitably investigate, ghosts that have a place in Nature, a meaning and a purpose.

If that were the playwright's purpose—"well, 'tis very well." It throws another light of delicate radiance into the darkness. But even if the play remains simply a "jewelled mystery," we may be grateful for it. For true Art carries a message which, unspoken and unexplained, yet reaches all those who are in sympathy with it—a freemasonry of the Spirit.

D. G.

HINDU FIRE-WALKING.

Lady Blake writes:—

In Notes by the Way, page 49, in a reference to the death of Mr. Jacob, of Simla, the following observations occur: "He is even credited with that power over fire which has been exhibited from time to time through the best mediums. It is said of him that he could plunge his bare hands into a furnace or handle red hot coals without injury. These powers, when exercised by incarnate persons in themselves, are even rarer than the physical phenomena obtained through mediums."

I believe the powers referred to are not as exceptional as supposed, at any rate in Eastern countries, and in this connection I may refer to an experience I shared with my husband, Sir Henry Blake, when he was Governor of Ceylon. On the evening of July 5th, 1907, shortly before we left the island, the Mahamudlijar, Sir Solomon Bandaranaike, kindly gave us the opportunity of seeing an extraordinary fire-walking performance.

We were at the time the guests of Sir Solomon and Lady Bandaranaike at their beautiful country place of Horogolla. I copy the following description from my husband's diary:—

"On the other side of the dais a pit of fire about twelve feet by eight had been dug, and for three days the wood had been kept burning until it was filled with red hot ashes on which the wood was still flung and burnt. It had been arranged by the Maha that the Hindu ceremony of walking over the fire would take place, and while the dancing was going on at the other side a crowd of Hindus had assembled round the fire pit. Then two men, half naked, but with garlands on their necks, apparently used some incantation, for several of the people danced round the pit on which was being flung oil to make it burn more fiercely, some fire was put in a pot and the excited votaries as they danced round to the sound of tom-toms dipped their hands in and flung the fire out. Then a man appeared bearing aloft a great sacrificial knife with which, I afterwards heard, that a goat had been sacrificed. By this time excitement was at boiling point. At the end of the blazing pit was a small pit filled, I was told, with water and milk, and as one man after another ran through the fire, taking generally four steps, he jumped into this pit of water. After a time one of the men, who seemed to me to be mesmerised, stood while two men held the large sacrificial knife, edge upwards, and on this he stood with his bare feet. I remarked that he did not jump on it, but raised himself quietly with his hands on the shoulders of those who bore it, and probably the soles of his feet were tough as leather. After this the performance was over. It was very striking. I met the leader, who was probably the mesmerist, next day, and asked if any of the men suffered, and he said not.

"Dunewille told us in Colombo that they secured immunity from burns by using the juice of a native plant, the name of which at the moment I forget. I have it somewhere."

I remember my husband examining the foot of one of these fire walkers and pointing out to me that the sole was free from blisters or sign of burning. The performance we witnessed was done by Hindus, as already stated; we were told that the Mahometans in Ceylon have similar ceremonies, but those we did not see.

THE ETERNAL HOPE.

Art's fittest triumph is to show that good

Lurks in the heart of evil evermore,
That love, though scorned, and outcast, and withstood,
Can without end forgive, and yet have store;
God's love and man's are of the selfsame blood,
And He can see that always at the door
Of foulest hearts the angel nature yet
Knocks to return and cancel all its debt.

—JAMES RUSSELL LOWELL.

THAT man alone attains to life and freedom who daily has to conquer them anew.—GOETHE.

FROM THE LIGHTHOUSE WINDOW.

We regret to learn that Mr. Peter Galloway, president of the Glasgow Association, is seriously indisposed, and we hope that he may soon be restored to health.

A telegram from Melbourne published in the London Press says:—"Sir Arthur Conan Doyle claims that his tour has been a great success, though he declares that Australia is 'behind any part of the world in scientific intelligent appreciation of the Spiritualist movement.'"

If "Spiritualism" was in the position of being merely a copyright trade name it would at least be able to defend itself by law against some of the unscrupulous attacks to which it is subjected. For instance, in the "Daily Mail" (February 3rd), in a telegram from Vienna, it is stated that, "Craziness owing to spiritualistic experiments is thought to be the reason for the suicide of a rich young married couple at the top of an Austrian mountain" (the italics are ours). On this flimsy basis the newspaper affixes a headline in bold type, "Driven Crazy by Spiritualism." In the case of an individual, or even a trade name, an action at law would probably result from such misrepresentation.

Our friend Dr. J. M. Peebles, the veteran Spiritualist, is the subject of an interesting notice in the Los Angeles "Evening Herald" (January 7th), where he is mentioned as the oldest person in the list of those figuring in the American "Who's Who." This is not surprising, because Dr. Peebles was born on March 23rd, 1822, and is thus nearing his ninety-ninth year. Dr. Peebles has circumnavigated the globe five times and is the author of numerous books, among them being "Ninety Years Young and Healthy—How and Why." He is the president and founder of Peebles College of Science and Philosophy, and the founder of the California Centenarian clubs. Dr. Abraham Wallace, in his recent lecture before the members of the L.S.A., spoke of his pleasure in meeting Dr. Peebles in Los Angeles. We offer our congratulations to our wonderful fellow-worker who seems to have discovered the secret of perpetual youth.

Mrs. W. H. Salter, a daughter of the late Professor Verrall, and a prominent member of the Society for Psychical Research, contributes a very convincing article on Book Tests to the January issue of the "Psychic Research Quarterly." After relating the details of sittings with Mrs. Osborne Leonard, Mrs. Salter writes: "Unless these incidents are to be ascribed to chance coincidence—and after studying a considerable number of Book Tests I find it almost impossible to believe that no agency other than chance is concerned—we are forced to the conclusion that precise, if limited, knowledge concerning the contents of closed books standing in rooms which Mrs. Leonard has never entered is somehow conveyed to her mind."

Mrs. Salter adds that in the two instances of tests with which she has dealt in her article, Telepathy from the sitter would appear to be entirely excluded since she had "no knowledge whatever as to the books indicated, and certainly no knowledge as to what might be contained on a particular page of those books." And she further remarks, "Even if we are prepared to adopt the hypothesis of 'unlimited telepathy,' whether from the living or the dead, it must be strained to its furthest limits to explain such phenomena as those."

"Unlimited Telepathy" resembles our friend "cosmic memory." They are both "emergency exits" for those who favour any fantastic theory rather than face plain facts that seem to point to spirit agency.

Sir Arthur Conan Doyle, in an interview in the "Sydney Morning Herald," speaking of his Australian tour, said he had been struck with the mental activity of Sydney, not necessarily in agreement with his views, but in opposition as well. "I like to see activity of thought, whether for or against," he continued, "because out of differences truth eventually comes. The one thing I detest is stagnation of thought, for that means spiritual death. I was surprised at the strength of the Spiritualistic movement in Sydney. Nobody could have been in the Town Hall on a recent Sunday night, and seen 3,000 Spiritualists assembled there, and noticed the type of men and women in the audience, without feeling that they were a factor in the population that could not be ignored. I am told that there are in Sydney 10,000 Spiritualists."

Sir Arthur continued: "What is needed now among them is organisation, and this is being effected. While this is being carried through, it is perfectly clear that we should form a strong political weapon, should it ever—I hope it never will—be necessary to assert ourselves. The one direction in which we should use our political force is

in the direction of religious liberty. We are as ready as anyone else that the fraudulent medium should be prosecuted—in fact, it is to our interest that he should—but that a medium, merely for being a medium, and not because of fraud, should be subject to the law—which is the fact at present—is to us a thing we must fight."

In the "Occult Review" for February, the Editor, in his Notes of the Month, writes of Mr. Jacob of Simla, Book Tests, and Studies in Dreams. Miss Dallas concludes her interesting paper on "The Bearing of Spiritualism on the Deeper Life," and articles by Mr. William Kingsland, Dr. J. H. Power, Mr. Lewis Spence, and Angel Martyn help to form a very readable number.

We have received a copy of an excellent little pamphlet by Mr. W. Britton Harvey, Editor of the "Harbinger of Light," entitled "Death Defeated." It contains the testimony of a number of the world's most prominent thinkers regarding Spiritualism. Incorporated with it is the Rev. C. L. Tweedale's important brochure "Present Day Spirit Phenomena and the Churches," which has run through so many editions.

At a gathering of the Glasgow Association of Spiritualists in the Berkeley Hall, Glasgow, on January 31st, special mention was made of the splendid work for the Association carried out by the president, Mr. Peter Galloway, and Mrs. Galloway. In their unavoidable absence through the illness of Mr. Galloway, presentations to them were acknowledged by the Hon. Secretary, Mr. J. B. McIndoe. Mr. Galloway was given a signet ring and Mrs. Galloway a pearl brooch. Mr. James Coates also spoke in appreciation of the work of Mr. and Mrs. Galloway. Mr. J. M. Stewart presided, and the presentations were made by Mr. James Bell. An excellent musical programme was provided by Mr. George Garscadden.

Some time ago one of our leading dailies published (in France) an advertisement explaining that it supplied all the news a day in advance, which gave occasion for much hilarity from people who feigned not to know precisely what the paper meant. Our American contemporary, "The National Spiritualist," appears to have gone to the opposite pole, for we find in its issue of January 15th an announcement dated London, October 2nd, stating that Archdeacon Colley "died Tuesday."

The Washington correspondent of the "Morning Post" sends particulars of an interview with Edison. Asked by the interviewer whether he believed that communication with the dead can be established the great inventor said, "There is a doubt. I am not sure. That is the reason I am experimenting. But if I did not believe I would not try." Soul or spirit, he says, "does not mean anything to me," but, he adds, "A grub when it dies splits open. A remarkable change occurs and a butterfly comes forth. I am investigating the butterfly existence of human life, but I have nothing to do with transmigration of souls. One is scientific, the other I know nothing of."

The Berlin correspondent of the "Daily Telegraph" reports an unprecedented interest in occultism in the German capital. He says there are "innumerable more or less serious spiritualistic, occultistic, astrological, Theosophical, and psychical research societies, most of which are of quite recent creation." An "Order of Occultists," established a year ago, is reported to have already a thousand members.

Mr. E. L. Gardner contributes an article to the first number of "Theosophy," in which, under the title of "Science and the Occult," he describes his share in the recent fairy developments. He writes: "When I first touched the subject, and later became convinced of its genuine character, the immense importance of it did not appeal to me, it did not arouse any very special enthusiasm. This because the subject is, of course, not novel to any of us, and probably would not startle overmuch any student of that side of nature. But when Sir A. Conan Doyle, on one of his earlier visits, seated with me examining some very special enlargements I had made, suddenly turned to me and exclaimed, 'Do you realise that this is the discovery of a world in comparison to which the discovery of a continent by Columbus was a small affair?' I began to think he was right. For the vistas opened up are overwhelming in their significance."

At the service of the Marylebone Spiritualist Association at Steinway Hall, last Sunday evening, Mr. Ernest Meads, in an eloquent and fitting speech, dedicated to the memory of the late president of the Association, Mr. W. T. Cooper, a handsome chair, which had been subscribed for by members and associates. It is executed in Gothic style, of dark oak, with suitable cushion and fittings, with brass plate engraved.

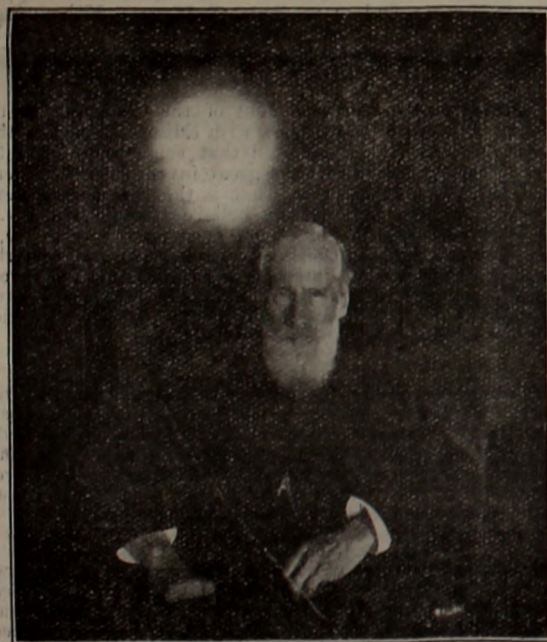
PROBLEMS OF PSYCHIC PHOTOGRAPHY. INTERESTING LECTURE BY MISS SCATCHERD.

Miss Felicia R. Scatcherd—"the versatile Miss Scatcherd," as Dr. Abraham Wallace truly described her—interested and delighted a very large gathering of members of the London Spiritualist Alliance with her lecture on "The Problems of Psychic Photography," delivered at 6, Queen Square, on Thursday, February 3rd. From her rich experience of the subject the lecturer covered a wide range, and with characteristic courage faced some of the most baffling problems. She had the great advantage of having first-hand evidence with regard to many of the psychic photographs about which she spoke.

DR. ABRAHAM WALLACE, in introducing Miss Scatcherd, referred to the fact that in 1895 he and a friend offered, through Mr. W. T. Stead, the sum of £100 for a genuine spirit photograph taken under test conditions, but no one accepted the challenge. He was glad to say that since then an organization had been started, of which he was president, devoted to the study of what he would prefer to call supernormal pictures, because the results in many cases were outside the realm of ordinary photography. The society had amongst its members Sir Arthur Conan Doyle, and several men who were authorities in the science of optics. Also they had Mr. William Jeffrey, of Glasgow, one of the best amateur conjurers, who started with the idea that the whole thing was trickery, but was now so satisfied of the genuineness of the phenomena that he was giving demonstrations all over the country.

MISS SCATCHERD, who was received with applause, at the outset spoke of the difficulty she had encountered in getting people to consent to their names being mentioned in connection with psychic photographs in which they had figured. It appeared that many people had a strange superstition with regard to these pictures, thinking that the presence on the plate of a spirit form of any living person was an indication that the person was likely soon to pass on. That had not, however, been her experience, and she had been a sitter in many supernormal pictures of the kind.

The lecturer showed a photograph of Sir William Crookes taken in his own home, the only other persons present being Mr. Hope and herself. A luminous patch



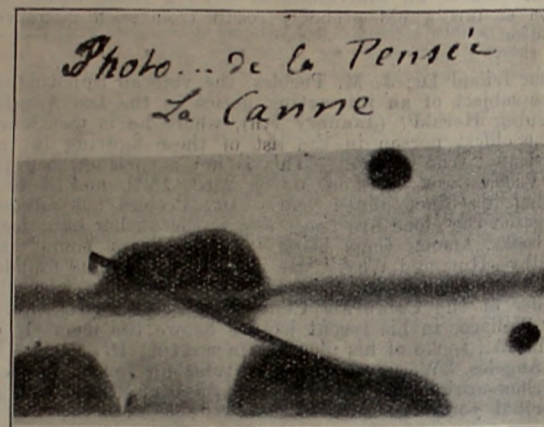
A Spirit Extra, vouched for by the late Sir William Crookes, the sitter.

appeared on the plate above Sir William's head. He intensified it, and found there was a face there. This discovery so interested him that he went to Crewe, and obtained other results with Mr. Hope. Sir William had stated definitely in the "Psychic Gazette" that no one touched the plates except himself and Miss Scatcherd. On one of these psychic pictures Archdeacon Colley wrote:—"I most earnestly ask you, Sir William, to tell Sir Oliver that when . . . The message was not finished. Miss Scatcherd did not see this negative, as Sir William took it away with him, but a fortnight later the conclusion of the message was given on a picture obtained by herself. The purport of the message was that as soon as Sir Oliver Lodge was convinced the Archdeacon would give Miss Scatcherd the crowning evidence that would finally convince her. This message from the Archdeacon is explained by the fact that he was grieved that during his earth life he had not succeeded in convincing Sir Oliver Lodge of the truth of spirit photography.

A photograph was then exhibited of a spirit "extra"

obtained at Crewe by Professor Haraldur Nielsson, of Iceland, when no one handled the plates but himself, but in this case the face was not recognised. Miss Scatcherd next referred to a visit to Crewe by Mr. Stanley De Brath and Dr. Gustave Geley. The latter was the expert scientist who in 1914 was induced to make experiments with the medium Eva C. It was not likely that a man of the stamp of Dr. Geley would afford Mr. Hope any opportunity of playing tricks, yet an "extra" was obtained in the form of a message in French.

Passing to the subject of human radiations, Miss Scatcherd showed results received by Dr. Baraduc and Commandant Darget. The latter, in 1880, produced the first thought picture and took the result to Dr. Baraduc, and afterwards the two men worked together. She named these results "Skotographs," because they had nothing to do with photography. (*Skotos*, dark, as opposed to *phos*, light.) The method was for the sensitive to wear on the



Thought Form of a Walking Stick, produced by Dr. Darget.

forehead a piece of film in a light-tight covering. On one occasion, the sensitive looking in a celestial atlas at an object like a star, this object was found to be reproduced on the film. In the same way Dr. Darget concentrated on his walking-stick. He placed a sensitive film in a developing fluid in a dark room, and looked at it for fifteen minutes, trying to imagine that he saw his walking-stick. On developing the film the picture of the walking-stick distinctly appeared.

As an example of the perplexing problems of psychic photography Miss Scatcherd related the following incident: It appears that Archdeacon Colley had a prejudice against the psychic cloud that showed, as a rule, round

the spirit "extras." In a photograph of himself and a friend taken for ordinary purposes, such a cloud appeared round the Archdeacon's own head, much to his astonishment. Miss Scatcherd asked him of what he was thinking at the time, and after a little hesitation, he confessed that he was in great distress for a friend who was in terrible trouble, and that while being photographed he prayed very earnestly that this friend would receive help. "Now you see," said Miss Scatcherd, "what an extraordinary value that photograph has; for saints are seen with halos."

The story of the reproduction in a photograph of Miss Scatcherd's lace jacket proved an extremely interesting one. In this case it was an ordinary photograph taken in the porch of Archdeacon Colley's house. Miss Scatcherd had brought with her on her visit a heavy rain-cloak. The weather having turned fine she lamented in her mind that she had left behind her a lace jacket which would have been much more suitable. When the photo-



Was it a Prayer Halo?

graph came to be developed she was astonished to find on the plate, enveloping her shoulders and arms, the shadowy form of the very lace jacket for which she had longed, and just as though she had been actually wearing it. This, to her, was much more wonderful than the fact that impressed on the same plate was a psychic extra—a human face. She referred the matter to Mr. Stead, with the remark that if her thought could produce a jacket it raised the idea that thought might have a larger effect in psychic photography than was supposed. Mr. Stead seemed very much struck by the suggestion, but on reflection he pointed out that while Miss Scatterd had thought of her jacket, which appeared, she had not thought of the face! That had not been in her mind; and on general consideration of the matter, Miss Scatterd expressed the view that some of the apparent thought photographs were due to an intelligent agency on the Other Side. Mr. Stead suggested that the jacket might have been shown in order to convince her along another channel than that of the usual production of psychic "extras."

Miss Scatterd next showed a skotograph obtained in an unopened packet of plates held in the hands and on the forehead. A message in Latin was promised, but the spirit

case with Sir William, and it appeared to her to be on all fours with that of her lace jacket. She had come to the conclusion that there was much more intelligence at work in these operations than they had usually imagined. In the supposedly suspicious cases occurring with Schrenck-Notzing and Eva C., they were only resemblances, not replicas.

MRS. DE CRESPIGNY aptly remarked that if, as appeared to be the case, the presence of a medium was necessary for the production of certain of the pictures which had been described, then surely they ought not to be called simple thought photographs, but thought photographs *plus* something else. They were not simply the result of thought.

MR. VOUT PETERS said he had received a good picture of his mother obtained when he was not present. It represented her as she was just before she passed out of the body, but was not like any picture of her that had ever been taken.

Other questions were asked, and satisfactory replies given.

DR. WALLACE voiced the keen enjoyment of all present at hearing Miss Scatterd's able address, and she was accorded a very hearty vote of thanks.

POINTS AND COMMENTS.

THE HANDWRITING OF ARCHDEACON COLLEY: One of the psychographs containing a message in what his friends recognised as the caligraphy of the late Archdeacon had been submitted to handwriting experts, one of them the expert employed in the Dreyfus case, who had expressed the view that it was identical with the Archdeacon's writing when he was living. (It may be added that one of these messages referred to events after the death of the Archdeacon.)

HOPE AS PSYCHIC PHOTOGRAPHER: Answering the suggestion that Hope might tamper with plates at some time during opportunities he might have of doing so (although this had never been proved), Miss Scatterd referred to several cases in which Hope had never come into contact with the plates, or had any opportunity to do so. She also mentioned that Hope himself was as much interested as anyone in the problem as to *how* the effects were produced, and had often discussed the matter, although, of course, he was satisfied that they were due to spirit agency.

TESTS BY EXPERTS: Amongst other examples of cases which had been carefully investigated by experts, Miss Scatterd referred to the experiments of Dr. Geley and of Dr. Lindsay Johnson, of the Royal Photographic Society. It seemed absurd that they had to meet the charges of persons who were grotesquely ignorant of photography, and who appeared to think that their wild and sometimes infantile explanations should outweigh the considered judgment of trained persons who had given long and close attention to the subject.

SPONTANEOUS EXAMPLES OF THE SUPERNORMAL IN PHOTOGRAPHY: Miss Scatterd showed the photograph of the nurse taken at Bexhill, relating how this nurse strongly disliked being photographed, as only a shadowy appearance of her ever appeared on the plates. In this instance the same result followed, although the experiment was not conducted under the usual conditions employed in psychic photography. She also referred to the well-known Combermere case. Such instances of sporadic phenomena are not unknown to us. Apart from the case given by Mr. Allen Clarke, the well-known North of England author and journalist, of the picture of his departed son (given in his book, "The Eternal Question"), which was obtained by him by a casual snapshot in a country lane, we think of the case of a cyclist who called upon us some few years ago with a photograph taken by a friend of his with whom he had been on a cycling tour. It was a picture of a ruined abbey, but the figure of a hooded woman appeared against one of the walls. The cyclists were puzzled, because they were alone at the time. They regarded it as uncanny, but on inquiry in the neighbourhood about the ruins they learned that it was supposed to be haunted by a nun. We tried to prevail upon the visitor to follow the matter up in *LIGHT*, but he felt indisposed to do so. He, however, promised to consult his friend. But we heard no more of the matter. It was perhaps a typical case of these chance examples of psychic photography, which in themselves are highly significant of a principle at work which is not always dependent on carefully arranged conditions, and contains nothing to support the eternal explanation of "fraud."

MR. H. W. ENGHOLM, editor of the Vale Owen Script, delivered an address on Tuesday night to a large audience of members and guests of the Sesame Club, Dover-street, Piccadilly, taking for his subject the Vale Owen Script and its origin. Mr. Engholm also spoke on the same subject at the Lyceum Club, Piccadilly, on Wednesday last.

MR. ERNEST HUNT, the author of some well-known works on psychology and mind-training, will deliver a lecture at the Hall of the London Spiritualist Alliance, 6, Queen-square, on Thursday next, February 17th, at 7.30. His subject will be "Multiple Personality," and his wide acquaintance with this important question promises an evening of the greatest interest.



Miss Scatterd and the thought form of her Lace Jacket, which appeared together with a spirit extra on the same plate.

friends were asked to intersperse a few words in some other language; and the result showed a Latin communication interrupted here and there by English words in white on a black ground—these words taking the place of their equivalents in Latin, and making the message quite intelligible. There was clear evidence of the alteration of the message by the erasure of part of the Latin message to admit the English words.

Through the kindness of Dr. Wallace the lecturer was able to show a few historic psychic pictures, notably the celebrated Mumler picture, where a clairvoyant who was present described the spirit form as wearing a chaplet of flowers and holding in her hand a rose, details which were reproduced in the picture obtained.

Commenting on this phase of evidence, DR. WALLACE said he was endeavouring in connection with the Society for the Study of Supernormal Pictures to arrange sittings for psychic photographs with one or more sensitives present, who shall write down at the time what they see. Another picture shown was the double of Stainton Moses obtained in Paris, while he himself was in a state of trance in London.

MISS SCATTERD, in the course of her address, referred to a pamphlet by Mr. Edward Bush entitled "Spirit Photography Exposed," and showed that it contained a number of grave misstatements of fact. The lecturer's native humour bubbled forth when showing a photograph of a group of members of the S.S.S.P. Pointing to Mr. Hope, Mrs. Buxton, and herself, she said, in allusion to the remarks of certain critics, "Here you see the wicked trio." (Laughter.)

REPLIES TO QUESTIONS.

In reply to an invitation for questions, MR. ERNEST HUNT asked for an explanation of cases where replicas of engravings or drawings were said to have occurred as "extras," instancing one in the experience of Sir William Vavasour. Miss Scatterd said she had discussed this

THE PSYCHIC SENSES AND WHAT WE KNOW OF THEM.

By F. E. LEANING.

IV.—TOUCH.

In our mighty language of nearly 200,000 words there are still many gaps to be filled up, and one of them occurs with regard to "the mother of all the senses." We find in textbooks of physiology a number of varying sensations all listed under this one term, Touch, or feeling, because they are made known through the one great peripheral organ of the threefold skin, with its thousands of tactile papillae. It is necessary, to keep the subject within limits, to select only two functions, those of Contact and Discrimination, to see if we can follow them up into a psychic region, as has been done with the special senses previously treated of. The study is at first much less imaginatively pleasing, for in Touch we have descended into the cellared basement of our house of life, and contracted the radius alike of knowledge and of investigation.

CONTACT.

"What consciousness is, we know not," said Huxley, "and how it is that anything so remarkable as a state of consciousness comes about as the result of irritating nervous tissue is just as unaccountable as any other ultimate fact of nature." To us the meaning of all consciousness, and specifically of that intimate form of it which we gain by contact with anything, be it headstrong mountain wind, the clasp of a hand, or winter fireside warmth, is to make the spirit within aware of the conditions affecting its "robe of flesh." To touch is to give the final certainty that a thing "is really there," as we say. But we realise more keenly here than in the study of the special senses that there is not a sharp line, but rather a graded band of demarcation between the physical and the psychical. Man is, in fact, not so neatly and completely packed up inside his epidermis as he seems. Where touch has been educated far beyond the average, either intentionally, as in Mrs. Verrall's case with the cards ("Proceedings," S.P.R., XI, 182; 800 trials tabulated); or by force of circumstance, as with the blind; or by nature, as in the case of women employed to detect forged notes by the American Government (Buchanan, "Manual of Psychometry," Pt. II., p. 39), in all these we have the physical raised to its highest power, but no evidence of distinctively psychic sense. That begins to make its appearance as soon as we set foot on the path of laboratory experiment, when it is found that the power of feeling can be externalised, removed to a definitely measurable distance from the skin, leaving it wholly insensible (De Rochas, "L'Extériorisation de la Sensibilité," ch. II.); that it can be transferred to various substances, such as water, velvet, putty (Joire, "Psy. and Supern. Phen.," ch. II.), or to another person (Boirac, "Psychic Science," ch. XV., and "Community of Sensation" in works on hypnotism). Myers ("Human Personality," I., 500) dismisses all this with a curt remark on the part played by suggestion; but, to begin with, they were the actual experimenters and he was not, and their own accounts show that they were awake to the importance of meeting that possible explanation. In one case Count de Rochas purposely informed his subject that the latter's right arm (bared) was to be affected, and then held the magnet near another part of his body. The feeling was that of a hot line traced on the skin. Dr. Joire says that in one instance he was ignorant himself—as was his subject—of the results to be obtained, or was absent from the laboratory when preparations were made. Prof. Boirac would not use hypnotism, but had a waking, normal (but blindfolded) subject, and absolute silence, broken only by the cries of the said youth when the Professor's hair was violently pulled by an assistant. It is refreshing, in the long story of pricks, pinches, burns, etc., with which the tedium of these experiments is relieved, to find on one single occasion that a caress was substituted, on which the subject remarked with a smile that they might do that as much as they liked! The fact of sensitivity being transferred has also sometimes been discovered by accident, as with Mrs. de Morgan ("From Matter to Spirit," p. 44) or Dr. Maxwell's sensitive and her cloak ("Met. Phen.," p. 210).

GHOSTLY TOUCHING.

All the foregoing took place within a comparatively confined area, from the nature of the case, but in spontaneous experiences distance comes in. Here, unfortunately, we get a weakness which does not occur in either distant sight or hearing, for the contact transmitted is not voluntary on the part of the agent, and does not correspond to any actual deed performed. I may, for instance, feel a hand laid on my arm as I am going upstairs alone ("Proc." S.P.R., X, 131), or have my cap lifted from my head (Flammarion, "The Unknown," p. 112), be kissed (Delanne, "Evid. for a Future Life," p. 32), or seem to receive a blow ("Phantasms," Case 17), and all these things, though coinciding with a crisis in another's life, cannot be discovered to reproduce that other's action at the time. Nor do they prove, except by inference, that they are appre-

hended by a psychic sense. It is of interest here to note that these cases are much less frequent than the cognate sensations. In the great Census of Hallucinations, taken by the S.P.R., through three years, and including 17,000 enquiries, the first-hand and solely Tactile cases provide only ten or twelve per cent. of the whole. There is altogether a narrower basis to build on, unless we are prepared to admit as evidence an order of facts of rather dim and sinister character, known to an older world (perhaps wiser in its wickedness) as magic.

Repercussion. But modern instances of the curious phenomenon of reaction on the physical, through apparently distant psychic experiences, are free from this taint, and are deserving of some consideration. A single example must suffice; others can be found in Cahagnet, Aksakof, D'Assier, etc. Mr. Rupert Gauntlett describes how in the early days of the war he found himself, in dream, on the battlefield, and witnessed a shocking accident to a man, which caused him to awake instantly "in great agony." As he gradually came to himself he realised what had happened, but found it impossible to move until the following morning, when he discovered his left leg to be "one huge purple bruise," and was quite crippled for some days afterwards, as his friends could testify ("Peeps into the Psychic World," p. 153, by (Mrs.) M. MacDermot Crawford, 1916).

FINDING SPRINGS AND MINERALS.

With the power to discriminate between substances without contact, or to discern their presence, we rise to a more interesting and wider range of study. If these things be not psychic touch, let the objector find a better name: there is room for it. But the outstanding example is so old, so widespread, and so well-known that it is hardly necessary to enlarge on it. The popular old English name of Dowsing may be dignified by Greek into rhabdomania or by Latin into divining, but under any of them it runs back many a hundred year, and is the same whether described in Monkish chronicle, or in the pamphlet issued by the U.S. Geological Survey in 1917, or in the standard work on the subject by Sir W. F. Barrett, who has made this province his own. Most people have seen the quaint picture reproduced from Agricola's 16th century book, "De Re Metallica," with the little gnome-like figures all busily engaged in cutting the hazel-wands, dowsing with them, using picks, and so on. The art of finding mineral wealth, which was, of course, less apparent and more valued than water, preceded it, but in any case the two are often found together. We note here that this is a power exercised by mediums, and mediums of a special kind only, and yet that it is more of a common heritage than many other forms. In some parts also they seem to be more frequently met with than in others; witness the Cornish proverb "he knows tin," and the reputation of Somerset, in England. Zschokke, also, head of the Forest Department of Aargau, says that almost every Canton of Switzerland produced some, and states of his own well-devised tests that they "compelled me to renounce the obstinate suspicion and incredulity I at first felt on this subject" (Autobiog., p. 143). The literature of this subject alone runs to upwards of one thousand volumes.

AT HER FINGERS' ENDS.

Very scanty by comparison is the equally mediumistic gift of distinguishing between different chemical substances. Du Prel ("Philos. of Myst.," p. 285) tells us how the celebrated chemist Berzelius, with Reichenbach and Hochberger, instituted experiments at Karlsbad in 1845 with a Fraulein von Seckendorf. A number of chemical compounds in packets being strewn on a table, she passed her hand over them, some of them causing a peculiar feeling in it. Upon being told to sort them, she made two groups without error, one all of electro-positive, the other electro-negative. "That which had been brought about in a century at the cost of infinite diligence and acuteness, the electro-chemical classification of bodies, was accomplished by a simple sensitive girl in ten minutes by merely feeling with her empty hands," says Reichenbach. The wife of Thomas Welton, investigated by Dr. Dixon, appears to have been a sensitive of this order, for her husband states ("Jacob's Rod," p. 121) that she could tell "with unerring exactitude" the difference between twenty samples of metals in little homeopathic bottles, in her normal state; but the account suggests that her husband's knowledge and possibly his theories also may have played some part here. Medicinal substances have been used more frequently than others. About the same time (the 40's and 50's of last century) as the foregoing investigations took place in Europe, Prof. Buchanan was experimenting with dozens of students in Medical Institutes in New York and Cincinnati, the method being to distribute little packets among the members of his class, sitting at ease, who held them from five to twenty minutes, and noted their sensations. Forty-three out of 130, in one case, were found sensitive, as well as four Professors (Buchanan, op. cit. p. 21). But though the investigator had no difficulty in convincing his colleagues, who were in a position to see for themselves, he complains that his discoveries were "very unanimously ignored" by scientists as a whole.

Thirty years on, however, back came the truth with such a weight of reinforcement as could not be gainsaid. The

bearing of it on psychical research may be seen in a long article by F. W. H. Myers ("Proc." S.P.R., IV.), in which a résumé is given of experiments by a number of independent medical men, notably Drs. Bourru and Burot, Mabilie, and others. Dr. Luys' book, "Phénomènes produits par Médicaments à distance," gives others. Dr. Berjon is quoted (p. 152) as giving a list of twenty substances distinguished without contact. They were held in stoppered bottles about three inches from the back of the subject's neck. Among them were two which though odorous cannot be told apart by smell, nitro-benzol and laurel-water, or as we should call it, essence of almonds. Yet these two always produced their proper and distinct effects upon the man and the woman on whom they were tried; and Myers adds an interesting note, with classical references, on the effects anciently connected with the laurel, sacred to Apollo, and the inspiration of the Pythoness at Delphi. For the laurel-water used by Dr. Berjon also produced a condition of ecstasy, which lasted some fifteen minutes. It would be pleasant to stop here, but for completeness sake a rather gruesome application must be added. If inanimate substances can be thus sensed by psychic touch, how much more living bodies, and how much more also (says Myers) dead bodies! We do not, of course, suspect the presence of such things in our rafters, or under our hearth-stones, or in the thickness of walls, but cases are recorded of ordinary people being rendered extremely uncomfortable by sensations of horror which they could not account for till these discoveries were made. It is as well to recognise that if we possess a set of psychic senses, their messages are meant to be acted on quite as much as those of the physical.

(To be continued.)

PROBLEMS OF PSYCHIC PHOTOGRAPHY.

THE VIEWS OF TWO EXPERTS.

Students of psychic photography are herewith afforded an opportunity of hearing the views of two of the greatest authorities on the subject—Mr. Henry Blackwell and Mr. James Coates—and of afterwards discussing amongst themselves the problems raised.

Mr. Blackwell writes:—

In your Christmas number Mr. James Coates gives certain particulars respecting a spirit visitor photographed with me by Mr. Bournsell, who both saw and heard him speak. He said, "There is an old gentleman here who says you have a painting of him at home near a bookcase." The result of the sitting proved to be a capital likeness but not an exact counterpart of the painting of my grandfather which was in the dining room and next to the bookcase. Mr. Coates erroneously says it was my father. This occurred nearly twenty years ago, but curiously in November last Mrs. F. W. Smith gave me an excellent description of the same relative who kindly showed his continued interest by an encouraging message.

In 1909 I had the great privilege of photographing, using four cameras simultaneously, my father, mother, and niece, when they materialised for the purpose in my own house and in the presence of several witnesses. Thanks to the wonderful non-professional mediumship of a valued friend, the photographs all proved to be splendid likenesses but different in detail from any other portrait, in accordance with my mental request. My niece also materialised as she then was in the spirit world, a bonnie-looking young woman. She had previously manifested and had been taken as the child whom we remembered.

The spirit workers must find Mr. Coates exceedingly difficult to satisfy, as he seeks to cut away the great value of spirit photography by reiterating his old cry, "A spirit cannot be photographed." Yet doubtless he has many times faced the camera, and would resent the idea that his spirit body was not inside the outer covering which is known as James Coates.

He says, "I assume nothing, etc.," but it appears to me that he assumes far too much, as our friends have distinctly stated that they can be and have been photographed, and they should know best. One lady in spirit life, after giving her name, was taken by Mr. Bournsell three times within as many minutes, showing herself as she then appeared in the spirit spheres. Some time after, through another medium, she alluded to this particular photograph.

Surely we can understand that some of those on the other side may have greatly enlarged powers, which enable them to, as it were, clothe themselves in the appearances of the past so that they may be the better recognised.

In my numerous sittings with good old Mr. Bournsell, who was an excellent clairaudient, I was frequently accompanied by a clairvoyant who saw and described the spirit people, many of whom came according to promises they had made beforehand, and in some cases they altered their position at the mental request of the sensitive, thus proving that they were living entities and not mere pictures.

The last lady guide who helped Mr. Bournsell was Sister Therese, of whom I possess some half dozen different portraits. Recently I was much interested when looking over

some psychic photographs obtained through the mediumship of Mrs. Deane, to recognise the same beautiful face, and not looking a day older. She materialised several times at Mr. Glendinning's séances some fifteen years ago.

It should be placed on record that probably the first fairy ever photographed was taken with a floating spirit by Mr. Bournsell about 1896. I purchased this negative, with many others, from the original sitter, and have several times had it on exhibition.

To the above Mr. James Coates forwards the following reply:—

Mr. H. Blackwell, in his letter, which contains some interesting statements, takes exception to certain claims of mine, especially that "Spirits cannot be photographed." I have presented reasons for this view, and it is not necessary to repeat them. Spirit is as invisible as life in the body or in a tree, for that matter. You can photograph the latter but not the former.

The fact has been plainly put forward in my articles that materialisations above and beyond the plane of visibility have been photographed, but certainly we have not photographed the spirit, or even the spirit body, which animates the materialisations.

Granted that the departed may have greatly added to their knowledge, and can clothe themselves in the appearance of the past, yet it is the appearance, not the spirit, which is photographed. James Coates' clothes and face may be organic form and face, and have been and can be photographed, but not himself, who is as invisible as the sap in the tree.

Spirit or no spirit, it is quite clear—based on evidence—that photography has little or nothing to do with the production of these supernormal pictures. There is no need to reiterate this fact.

It is a tremendous claim, viz., that "Mr. Bournsell photographed a lady . . . as she then appeared in the Spirit Spheres." Is this not confounding the appearance with the reality?

It would be interesting if Mr. Blackwell could produce, before the Council of the S.S.S.P., the evidence for the above extraordinary case.

PSYCHOMETRIC CLAIRVOYANCE.

An interesting aspect of psychic phenomena was shown by Mr. and Mrs. Whyman, of Hanley, at the British College last week. About four years ago Mr. and Mrs. Whyman, who are closely connected with the Spiritualist movement in Tunstall, Staffs., found they had the power of working together effectively. The procedure, which seems to be specially successful as regards group and public work, has some new features which may be interesting to readers of LIGHT.

Mr. Whyman states that through the agency of a guide he perceives over the head of a member of the audience a small amethyst flame, as an indication that from this person Mrs. Whyman must take an article. She holds this in her left hand, with arm outstretched, Mr. Whyman being on the platform and quite away from his wife. He feels behind him a strong force, which he attributes to another helper, during the whole of the meeting, and in this power sees, written across Mrs. Whyman's arm and hand, a message or a symbol relating to the person to whom the article belongs. Details and characteristics, and often links with those passed on, come quickly, to the astonishment of the sitter, who in nine cases out of ten fully recognises the message. These written messages appear in different colours to Mr. Whyman, and the colours seem to have a bearing on the message. Sometimes when special emphasis is required, certain words seem to him to stand out with bold, heavy strokes. In addition to this he may receive impressional clairvoyance about the person who is being dealt with. Mrs. Whyman is seemingly a passive instrument, but no doubt serves as a good battery.

MR. EDISON claims to be perfecting an instrument which will enable us to communicate with the next world. It may be all right if he can keep Mr. Illingworth's hands off it.—"Punch."

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AN OPPONENT'S STRANGE EXPERIENCE.

By HORACE LEAF.

I had a curious experience the other day which goes to show the extent and reality of psychic gifts and in what unlikely quarters they may make their appearance.

For several weeks a professional conjurer, Mr. T. Holmes, has been attacking Spiritualism through the columns of one of Scotland's leading weekly journals. His line of attack is very much what one expects from this type of mind, namely, he asserts that there are no such things as real psychic phenomena; that Spiritualists are deluded people, and mediums vulgar frauds. Mr. Holmes's statistics are both amusing and instructive in revealing the type of mentality he brings to the subject. According to him, Spiritualistic phenomena consist of ninety-nine per cent. fraud and one per cent. demonism.

Probably the last item is introduced for the purpose of attracting the attention of the large number of Scots who are seriously religious, and who would not pay attention to his journalistic efforts and public demonstrations without some direct religious appeal.

Quite recently this traducer of Spiritualism engaged one of the largest halls in Aberdeen for the purpose of lecturing against Spiritualism, and at the same time demonstrating how mediums do their tricks. It is sufficient to say that although he hesitated at no degree of misrepresentation for the purpose of misleading his large audience, his meeting fell so flat that the leading Aberdeen daily newspaper had a special "leader" on the following morning, in which it said that the lecture served no good purpose, whilst the demonstrations were very unconvincing.

I arrived in Aberdeen in the midst of the excitement caused by Mr. Holmes's meeting, and soon afterwards I received a communication from a gentleman who, I discovered, was financially interested in Mr. Holmes's labours, urgently requesting me to call upon him. Imagine my surprise when, in conversation with him, I discovered that he was not only disposed to believe in Spiritualism, but had had personal psychic experiences of a nature which showed that he was himself unusually mediumistic.

On one occasion, he declared, he was seized with an overwhelming impulse to write immediately to a relative, advising her to take a certain individual to a specialist without delay. There was absolutely no reason why he should do this, except this strange impulse. The advice, however, was carried out, and immediately the specialist saw the person in question, he declared that the patient was a doomed person whose life could under no circumstances be saved. Other medical authorities confirmed this decision, and, indeed, within one month the patient died! My informant, whilst asserting his inability to account for his strange impulse, inclined to the belief that it could be best accounted for along Spiritualistic lines.

What was, in some respects, an even more striking experience befell this gentleman on another occasion. He had entered a Spiritualist public meeting, without the slightest intention of being anything other than one of the audience. As he passed the medium, she appeared to become entranced and sat silent in her seat. Over him, however, passed a strange influence, and, much to his astonishment, like Saul, he found himself among the prophets.

Without the slightest inclination to resist this mysterious influence, he found himself conducting the service. Although he had never spoken in public on such a subject before, he began to deliver a fluent and elevated address on a spiritual subject, and upon finishing it gave clairvoyant descriptions, which were in every particular correct. So accurate was he, that one lady, a perfect stranger to himself, found it so uncanny that she rose hastily and left the meeting; but returned later to inform him that everything he had said about her was true.

Remarkable as this testimony is, I have not the slightest doubt as to its reliability. The question, however, which naturally rises to one's mind is, How, in view of such startling evidence of the supernatural can a person support an ignorant and unscrupulous opponent of Spiritualism?

The secret lies in what may be called the psychology of the business mind. My impression of my informant was that he could not resist a good business deal. I do not mean to say he was merely anxious to make money—that may have been the case. I am rather inclined to think he could not resist the desire to make profit, in the same spirit that one likes to be victorious; not for any material gain, but for the sense of satisfaction that follows when one's efforts have been successful.

I have little doubt that if this gentleman had more remarkable experiences of the nature of those recorded, he would refrain from doing anything to harm Spiritualism. The accumulation of evidence would strengthen his conviction of the reality of the spiritual, and not even his excessively strong business instinct could cause him to violate what he realised to be a truth.

THE L.S.A. MEMORIAL ENDOWMENT FUND.—The Council of the London Spiritualist Alliance and LIGHT acknowledge with thanks the following donation: E. B. Florence, £2 2s.

MR. A. J. BALFOUR AND PSYCHICAL RESEARCH.

The following story is told by the veteran artist, Mr. Henry Holiday, in his "Reminiscences of My Life":—

"I had been repeating to Lady Brownlow a singular account I had received from my friends, Mr. and Mrs. Julian Marshall, of a séance where they had witnessed some remarkable performances by two mediums, seances, from Newcastle. They told me that one of the girls was placed in a cabinet under special, carefully devised conditions. A large pair of scales was so constructed that half the beam was in the cabinet and half outside. From the end which was inside was suspended a seat, in which the girl was placed, clothed in a sack, which was tied round her neck and sealed. A scale was hung to the outside end, containing weights which formed a counterpoise to the weight of the girl.

The lights were lowered till the room was nearly dark, and presently a small figure appeared on the floor and moved about among the persons present, and at the same time the scale with the counterpoise descended till the beam stood at an angle indicating that the girl inside had lost half her weight. When the figure disappeared the scale resumed its original position, and when the lights were turned up the girl was found in her scale, still enclosed in the sack with the seals intact, and she was awaking from a trance in a very exhausted condition.

"When I finished the story, Mr. Arthur Balfour, who had been listening, said, 'That took place in my house.' 'Indeed,' I said: 'but why did you not stop me and tell the story yourself? Giving it at second-hand, I may easily have remembered parts incorrectly.' 'No,' he said, 'your account was quite accurate.' And he explained that the theory suggested by the strange effect on the scales was that the spirit materialised itself out of the very substance of the medium."

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

THE SPIRIT BODY.

Mr. V. A. Filmer, like other correspondents, is puzzled regarding the nature of the spirit body. Does it correspond exactly with the material body? In form, generally speaking, yes, but of its composition from the scientific standpoint we know little or nothing. There are some things in regard to spirit life which our physical brains are quite incapable of understanding, and this seems to be one of them. We hold that a body is essential to a spirit if it is to possess individual consciousness. It must have some form of machinery for its activities, but then some of the organs and functions of the physical body pertain only to physical life, and if carried on must enter into some higher form of activity by a kind of transmutation. But there is a higher principle than these, *viz.*, Beauty. And it may well be that the human form in which the artist delights may have a justification quite apart from the uses which it subserves in the physiological world.

METHODS OF COMMUNICATION.

F. P.—This is a complex question which has often been dealt with in these pages, but never with any degree of conclusiveness. It is generally understood that spirits act upon the medium's mind by methods of hypnosis or suggestion. There is the operator (the control) and the subject (the medium), the process being analogous to hypnotic experiments on this side, and, like them, subject to difficulties and imperfections whether on the part of the hypnotiser or the subject. Perfect control, strictly speaking, is impossible—there is always more or less of the mind of the subject in whatever is produced, and, generally speaking, the capacity of the mind of the subject (or medium) is the limit of all that can be said or done.

THE DEATH PROCESS SEEN CLAIRVOYANTLY.

To H. Dodwell.—There are many instances of clairvoyants seeing the process of transition from the physical body at death, and several accounts of it on record, the most notable one being "The Philosophy of Death," by Andrew Jackson Davis, giving a detailed description. All these various accounts are in close agreement; but at the moment I cannot recall any published instance of *two* clairvoyants watching the process in any individual case, although I have no doubt that they would be in very close agreement if each were able to see clearly. Perhaps some of our readers may be able to tell me of an instance of this kind for your information. Most of the discrepancies in clairvoyant descriptions of the same thing arise from the fact that all clairvoyants do not see with the same clearness.

ANIMAL SURVIVAL.

C. J. Arnell.—This is a large and rather complex subject, to which we have several times referred in *LIGHT*. Sir Oliver Lodge dealt with it, for example, in *LIGHT* of December 11th, 1920. The next world being a human world,

views on the subject differ there as much as here, but certainly the facts are sufficient to prove the survival—at least temporarily—of animals after death. Tentatively I am inclined to defer to the statement made by a spirit communicator many years ago that pet animals survive to be the companions of their owners and friends who have passed over, and remain until the latter have outgrown the need of such companionship, when the animal soul passes and is taken up into the great ocean of spiritual life.

PSYCHIC PHOTOGRAPHY.

Mr. C. Gonville writes me on the question of thought photography, suggesting that if, as it sometimes appears, the thought of the medium is photographed it may also be that actual spirit photographs represent the thought image of the operating spirit. I think there is little doubt of it. Telepathy, for instance, may mean transmission of the thoughts either of the "living" or of the "dead." We are all spirits, and the processes may be the same in essence in either case. But even if you only have a photograph of the thought of the medium you have a psychic result that challenges investigation, although oddly enough, as in Telepathy, some people seem to be unable to see this. "Only a thought photograph!" or "Only telepathy!" But a few years ago the sceptic would have fought such an idea as fiercely as he now fights against the idea of spirits. That is to say, he makes a great concession in order to avoid making an even greater one.

HUMAN SURVIVAL NOT A DOCTRINE.

HYPATIA writes: "What is your school or system of thought?" Doubtless the question is not a personal one, but refers to the subject of Spiritualism—What is the school or system of thought of Spiritualists? I could fill half a column with the list, for Spiritualists are people of nearly all schools and systems of thought as well as religions and political views because these, "like the flowers that bloom in the Spring, have nothing to do with the case!" Spiritualism is, in essence, a question of the fact of human survival, and not a school or system, although quite naturally the people who are interested in the subject are drawn together by similarity of aims, and some are even sufficiently ill-advised as to try and make a religion out of it.

DEVELOPMENT OF MEDIUMSHIP.

I would recommend "BRANDER" to read "A Guide to Mediumship and Psychical Unfoldment," by E. W. and M. H. Wallis, which is not only a practical exposition of the matter by persons with the best qualification for advising beginners—long and wide experience—but full of excellent counsel. It can be obtained at this office. It is too large a matter to go into here in any complete fashion. I content myself with one word of counsel. Do not try to develop mediumship unless you are assured that you have the gift. Otherwise your labour will be in vain.

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"LIGHT" COVER DESIGN COMPETITION.

CLOSING DATE FEBRUARY 21ST.

Although there are some ten days yet before this competition closes, we have already received a number of designs, and it will assist us very much if competitors will send in their designs as soon as completed, and not wait until the closing date. We give below the rules and conditions to be observed, for the last time.

The Judges.

Viscount Molesworth.

Ellis T. Powell, LL.B., D.Sc. F. J. Lamburn.
Mrs. Ch. de Crespigny. J. A. Stevenson.
Garth Jones. E. Wake Cook.
E. Middleton. David Gow.

For new readers we repeat the conditions under which the competition will be conducted:—

How to Enter for the Competition.

All designs must reach the office of *LIGHT*, 6, Queen Square, Southampton Row, W.C.1, on or before February 21st. On this date the competition closes. Designs, if sent to us by post, must be carefully packed, and on the back of each design must be written the full name and postal address of the competitor. Every care will be taken of the designs submitted to us, and, with exception of the winning designs, all will be returned in due course to the competitors.

Requirements of the Design.

The design must be a line drawing, capable of being reproduced as a line block, measuring 11½ inches deep by 7 inches wide. It must be designed for reproduction in black only (see cover of *LIGHT*). The title and sub-title of the paper must be brought out boldly, and be at the top of the design, and a space somewhere provided for the announcement of the contents of the paper.

Prizes.

There will be two prizes, namely, the First Prize of £10, and a Consolation Prize of £2. The winning design, as well as the design acquiring the Consolation Prize, will become the property of the proprietors of *LIGHT*.

Announcement of Winner.

The names of the successful competitors will be announced in the issue of *LIGHT* dated March 19th, and the design winning the first prize will appear for the first time in a special Easter Number of *LIGHT*, dated March 26th.

All correspondence on this matter must be addressed, "Cover Design Competition, the Offices of *LIGHT*," and in cases where a reply is desired a stamped addressed envelope should accompany the communication.

NEW BOOKS RECEIVED.

"Collected Poems, with Autobiographical and Critical Fragments," by Frederic W. H. Myers, edited by his wife, Evelyn Myers (Macmillan, 12/- net).

"The Psychology of Nervous Ailments," by Joseph Ralph. 1/6 post free, of the Author, "Glenhorne," Rousdown-road, Torquay.

"Psyche's Lamp: A Revaluation of Psychological Principles as Foundation of all Thought," by Robert Briffault (Geo. Allen and Unwin, 12/6 net).

"Purpose and Transcendentalism: An Exposition of Swedenborg's Philosophical Doctrines in Relation to Modern Thought," by H. Stanley Redgrove (Kegan Paul, 5/- net).

"WHAT THE CHURCHES MAY LEARN FROM SPIRITUALISM AND PSYCHICAL RESEARCH."—We have concluded for the present this series, although we may take up the subject again later. It is proposed to republish the articles eventually in book form.

SPIRITUALISM IN EAST ANGLIA.—There has just concluded a fortnight's Spiritualistic Mission in Great Yarmouth and Norwich, Mrs. Gladys Davies, of Johannesburg, acting as the medium and speaker. Altogether thirteen meetings were held, nine in Yarmouth, and four in Norwich—with a large and enthusiastic congregation at each meeting. Four of the Yarmouth meetings were held in the Unitarian Church, which was crowded, especially on the two Sunday evenings. The value of Mrs. Davies's work has been highly appreciated. A number of persons joined the newly-formed Spiritualist Societies in both places. Mr. G. T. Brown, the president of the Yarmouth Society (43, Southdown-road, Great Yarmouth) appeals for gifts of works on Spiritualism to help in forming a library for the members.

MYSTICISM AND SPIRITUAL DEVELOPMENT.

For the reader who would gain a true understanding and appreciation of what mysticism really means, and of the lessons that may be learned from the lives and writings of the mystics, probably no better guide could be found than Miss Evelyn Underhill. She has made the subject peculiarly her own. In "The Essentials of Mysticism and other Essays" (Dent, 8/6 net) we find it dealt with in its relation to the doctrine of atonement, to art and to the corporate life, and are also treated to thoughtful studies on "The Mysticism of Plotinus," "Three Medieval Mystics," and "Mysticism in Modern France." That most of the essays have appeared elsewhere detracts little from their value. They will be new to many readers, and they have, besides, all been revised and several completely re-written. We are most struck by two articles, embodied in the work, which are somewhat off the main track, dealing directly as they do with the application of spiritual and mystical principles to two matters of vital importance in our everyday life—viz., education and prayer. Prayer, Miss Underhill holds, should be an act of the whole man—will, and intellect, and feeling:—

"Surely, the real difference which marks out Christianity from all other religions lies just here; in this robust acceptance of humanity in its wholeness and of life in its completeness as something which is susceptible of the Divine. . . . If this be so, then *Lex credendi, lex orandi*; our belief should find its fullest expression in our prayer, and that prayer should take up, and turn towards the spiritual order all the powers of our mental, emotional, and volitional life. Prayer should be the highest exercise of these powers; for here they are directed to the only adequate object of thought, of love, and of desire. It should, as it were, lift us to the top of our condition, and represent the fullest flowering of our consciousness; for here we breathe the air of the supernal order, and attain according to our measure to that communion with Reality for which we were made."

Regarding education, Miss Underhill holds that much greater attention needs to be paid to its spiritual side:—

"The so-called phenomenon of conversion—the fact that, so far, nearly all the highest and best examples of the spiritual life have been twice-born types, that they have had to pass through a terrible crisis, in which their natural lives were thrown into confusion in order that their spiritual lives might emerge—all this is really a confession of failure on the part of human nature: a proof that the plastic creature has been allowed to harden in the wrong shape. If our growth were rightly directed, the spirit would emerge and flower in all its strength and loveliness, as the physical and mental powers of normal children emerge and flower. What is wrong with education that it fails to achieve this? Partly, I think, that the values at which it aims are too often relative and self-interested; not absolute and disinterested. . . . From the very beginning, then, we ought to raise the eyes of the young from the contemplation of the earth under their feet to the heavens above their heads: to give them absolute values, not utilitarian values, to aim at. There is nothing morbid or sickly in this: it is rather those who do not possess the broader consciousness who are the morbid, the sickly, and the maimed. The hope of the future is wide. We must train our children to a wide stretch of faith, of aim, of imagination, if they are to grasp it, and fully enter into the inheritance that awaits them."

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. Leechman.

Peckham.—Jausanne-road.—7, Mr. T. W. Ella. Thursday, 8.15, Mrs. M. E. Orłowski.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Miss F. R. Scatcherd.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. C. O. Hadley; 6.30, Mr. G. T. Gwinn.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Mrs. Clempson, address and clairvoyance. Thursday, 8, Propaganda Meeting, address and clairvoyance.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Sat.), at 7.30, Japanese Fairy Play by Lyceumists, entitled "The Slave of the Lamp." Adults, 1/6, children 1/-.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. W. P. Swainson, addresses; 3, Lyceum. Wednesday, 8, Mr. Robert Gurd.

FAIRY PLAY AT GROVEDALE HALL.—The children of the Lyceum of the North London Society will give to-night (Saturday) a Fairy Play, entitled "Slaves of the Lamp." Particulars will be found in our advertising columns.

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In this terrible crisis, and in face of the continued and increasing dangers, the "Save the Children" Fund is fighting a great battle against Death itself—a terrific struggle on behalf of helpless little ones for which YOUR IMMEDIATE help is urgently needed and the help of all who can sympathise with the heartrending spectacle of children starving to death.

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This picture of puny starving children on the very brink of the grave, with poor shrunken bodies racked by the awful pangs of hunger, tortured by disease, huddling round an empty fireplace, is an all too common spectacle to the heroic workers in the Famine Areas of Europe.

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"In certain districts the children to be succoured had to be selected, with the result that in those areas children under three years old have been literally abandoned to the agonies of slow starvation and ultimate dissolution. 'Public opinion won't let us chloroform them,' said an organiser of the Fund. 'That wouldn't be respectable.'"—*Manchester Daily Dispatch*.

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LIGHT, February 19th, 1921.

THE BISHOP OF LONDON'S VIEWS.

SEE PAGE 120.

LIGHT

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SATURDAY, FEBRUARY 19, 1921.

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THERE IS NO DEATH

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FRIDAY, FEB. 18th, at 3 p.m.

Conversational Gathering. At 4 p.m., "Talks with a Spirit Control," and Answers to Questions. Medium, Mrs. M. H. Wallis.

TUESDAY, FEB. 22nd, at 3.30 p.m.

Clairvoyant Descriptions by Mrs. Brittain.

FRIDAY, FEB. 25th, at 3 p.m.

Conversational Gathering. At 4 p.m., Trance Allais on Psychometry. Medium, Mrs. M. H. Wallis.

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Wednesday, Feb. 23rd	MISS MORSE.

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Tuesday, Feb. 22nd, at 7 p.m.	MR. J. J. VANGO.
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Wednesday, Feb. 23rd, 3-5 p.m., Healing	MR. & MRS. LEWIS.
" " 7.30 p.m.	MRS. M. CLEMPSON.
Feb. 25th, Friday, 7 p.m., Lecture by MR. H. E. HUNT, "Health and Personal Efficiency." Tickets 1s. each.		

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Friday, February 25th, REV. WALTER WYNN.
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Friday, February 18th, at 8 p.m.—MR. A. VOUT PETERS.

Tuesday, February 22nd, at 3.30 p.m.—MRS. LEWIS.

Friday, February 25th, at 8 p.m.—MRS. BRITAIN.

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LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,093.—VOL. XLI. [Registered as] SATURDAY, FEBRUARY 19, 1921. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

It is strange how the portion of humanity which has advanced along purely intellectual lines, having outgrown—as it supposed—certain ancient superstitions, is being compelled to admit that with all their fantastic simplicity, there are deep and true ideas behind many of them. It has happened many times. An instance in which a revision of view will doubtless have to be made in times to come occurs to us in the matter of what is known as animism—the doctrine that natural objects possess a life and intelligence of their own—a "soul," in fact. That was a belief of early man, but it has a truth in it. Let us take the instance of suns and planets and their movements. We need not assume that they are sentient beings, but they are certainly directed by intelligence—they are, as it were, the organs of a greater form of life. Cicero attributed to the stars "intelligence, reason and design," and felt that they should be included in the number of the gods. We need not accept these statements too literally, but we can see that they were not wholly the outcome of blind superstition.

* * * *

It may be interesting to quote from Cicero's treatise on the subject, for it contains some fine ideas. Speaking of the stars, he said:—

Their perennial and unceasing motions, accomplished with a marvellous, nay, an incredible regularity, proclaim the presence within them of a power and intelligence that are divine; and the man who fails to perceive that these bodies are endowed with the power of the gods, shows that he will never be capable of perceiving anything at all. In the heavens there is neither chance, nor rashness, nor error, nor variation; but on the other hand all order, truth, reason, constancy, regularity.

Elsewhere in the essay he wrote:—

He who thinks that the celestial order, marvellous and incredible as it is, on which the maintenance and security of the whole universe entirely depends is without intelligence, must be regarded as devoid of intelligence himself.

That is a wise saying. It is one of the "lessons of the day" for humanity—the recognition of an Intelligence vastly greater than the collective wisdom of mankind. "Man, proud man . . . most ignorant of what he's most assured," has some strange lessons to learn yet. Some of the most important will have to come from his religious teachers, when they themselves are sufficiently instructed.

Dr. Bouvier, the French entomologist, has expressed the view that insects have a psychic life of their own. He suggests, in fact, that they are in a class apart from other animals, and even the plants. In this he follows Maeterlinck who, after studying the works of the famous entomologist Fabre, expressed in his own poetical way the view that the insect does not belong to our world. Is the insect really an alien—an interloper from some other order of life? We know what a feeling of intense repulsion most of us have from the black beetle or cockroach. There is something uncanny about them. But there is not much in this argument, for other insects—butterflies, for instance—are enchanting to the eye, and the bee and the ant have been held up by sages as moral examples. So it is clearly not a question of sentiment. Dr. Bouvier's theory has found some supporters, but why the fact of the insects having a special "psychic quality" should cause them to be regarded as interlopers it is not easy to understand. Dr. Geley would doubtless endorse the idea of the "psychic factor" in insects, but he has traced the same kind of psychic element in every other form of life.

PSYCHIC EXPERIENCES ON THE BATTLE-FIELD.

During the progress of the Great War we met numbers of soldiers who related personal experiences of interposition from the Unseen World, some of them of a very striking character. For various reasons—which need not be discussed at the moment—we were able to refer publicly to only a few of them. Moreover, judging by the cases to which we listened, it seemed probable that a very large number never came our way. Some of the narrators we met showed a certain reticence. Their chief idea in revealing their experiences to us was to obtain advice and information—such things had never happened to them before. Psychical Research was a new world of knowledge to them. They were bewildered and sometimes troubled, for the soul, when a man has never troubled to make its acquaintance, is truly a "fearful guest" when at last it makes its presence known.

With this preliminary we ask those of our readers who know of such experiences to send us accounts of them. They should be, if possible, at first hand and be authenticated.

THE BIBLE AND MIRACLES.

To read the Bible and close one's eyes to the miraculous is an impossible task. It has testified these two thousand years to the reality and immanence of the unseen worlds; angels continually appear and vanish from its pages, clairvoyance, clairaudience, and many other of the phenomena vouched for by Spiritualism are repeatedly met with. There are still some who will have death the end of all things, and the aviator the only being beyond the earth's surface; but such will find no warrant in the sacred Books. There are others who will believe that prodigies happened then, but assert that they never happen now; they are like the many sick folk of Galilee, who died of their diseases because they had not "faith to be healed." Many are weary with crying that they have seen these things, but they "seem unto them as those who mocked."—"The Wonders of the Saints," by the REV. F. FIELDING-OULD.

THE MERTHYR TEMPLE.—Mr. Evan Powell, the resident minister of the Spiritualist Society at Merthyr Tydfil, reports that things are going prosperously with it so far as the work is concerned. The Sunday evening meetings are crowded, the seating capacity of the hall being always exceeded.

"Light" can be obtained at all Bookstalls and Newsagents.

THE DAWNING SPLENDOUR.

The light which began as scattered flames, blazing here and there in the cold and darkness of Materialism, is now shining in a diffused form, so mellowed that many who feared the glare of the watch-fires of the Spirit now walk serenely in the gentler radiance.

To break up old crystallised thoughts and customs—the growth of centuries—meant for those who from higher spheres directed their influence upon the earth the production of many forms of phenomenal activity which on a first acquaintance seemed to be strangely crude and ungainly.

Phenomenal evidences had to be strong, almost violent in their forms, and to possess a strangeness calculated in many cases to repel inquirers, even while stimulating them to think.

THE TEST OF REALITY.

To-day we are gaining the finer essences of what at first seemed the weird and grotesque offerings of the other world—strange and uncouth, but having the stamp of reality. The years that sear and sift the things of mortal life, with the action of furnace and flail, touch the realities only to refine and beautify them. At the core of every genuine phenomenon was a truth to be transmuted into speech and conduct and to take its part in the greater revelations of the spiritual order.

Of the progressive nature of the movement that began in the middle years of the last century we have many illustrations. From the Introduction to an inspiring little book, "The Purity and Destiny of Modern Spiritualism," by Thomas Bartlett Hall, we take the following:—

A NEW DISPENSATION.

"These agencies from the spirit spheres, high and low, as recognised by Spiritualists, have come, in the providence of God, for far other purpose than the mere amusement of wonder-seekers. They are brought nearer and more effectually

It is, perhaps, unfair to quote too extensively from the work even of an author whose book has seen so many years, but we cannot forbear making another excerpt, so full is it of practical wisdom in relation to a phase of the subject which even now stands in need of much elucidation—the question of spirit communion.

THE FEAR OF REALITY.

"Never has the power of education and habit in fixing mental action in grooves been more markedly illustrated than in the position of negation towards Spiritualism held by many who are nevertheless assured of and ready to avow their belief in the near presence and very possible influence of loved ones gone before. Welcoming the poetic strains that tell of such near presence, and reciting them often with spiritual fervour, their minds still shrink strangely from any possibility of the poetic fancies being changed into real presence manifest to the external senses, though plainly such external manifestation is the only avenue of near approach available, when the gift of discerning spirits is so utterly lost, and well-nigh ridiculed by the heads of the Christian Church, though half believed in as something possible two thousand years ago. It is strange, indeed, that so many of the more educated classes should be unable to perceive that this closing of the spiritual vision precludes the possibility of the spirit-communing they vaguely desire as something which they could accept, while they repel the manifestations upon the natural or sensual plane, on which alone they are now capable of recognising the spirit presence.

"Again, the more cultured classes, as a whole, are open to the charge of utter inconsistency in their shrinking from what seems to them at first as desecration of their loved dead, in the apparent necessity of finding the avenues of communication open to them only through strangers and in strange places. The moment a suggestion is made that they need not go so far for the communing if only they would open their own hearts and homes to the conditions necessary everywhere for development of spirit mediumship, they are

The Myriads at Work: From "Arnel."

*DO I understand you aright,
Arnel: that the Christ is at
the present time on the earth plane
and that you and many others take
your orders from Him?*

From whom else should we take them? Note you, my son, the remarkable forces at work, and judge all fairly.

Your science, intoxicated of its own exaltation, has made one more leap and toppled over out of the material into the ethereal—this against those same precepts which urged it on.

Signs and wonders are spoken of of divers sorts, and what was once a whisper now gives place to declamation.

Look around you and you will see reflected in the waters over all the earth the smiling faces of us myriads, all at work and busy always.

We are silent, but you hear us; we are unseen, but our fingers ripple every wave. Men say they feel us not, and yet our presence envelops you.

* From the Vale Owen Script.—Weekly Dispatch, August 15th, 1920.

to earth-life at the closing of an old and the opening of a new cycle in the planet's development, to quicken, to judge and be judged, but always through individual experiences: for, as the Kingdom of God is within each and all, so are the judgment seat and the retribution, whether on this or on the other side of the veil of time.

"Modern Spiritualism broke in upon human experience to find very mixed conditions of good and so-called evil, and dealing with these it could not be otherwise than that the first fruitage should be equally mixed. The time seems to have come for a winnowing of such fruits as have thus far appeared, and so there has been an apparent diminution of interest in the cause, leading outside observers 'and some within the fold' to think that Spiritualism is dying out. The fact would seem to be that while the original centres of attraction and manifestation have appeared to be losing their adherents, in reality the interest is being diffused and extended by those who have seen the new light returning to their old associations and sowing the seeds of the new unfolding amongst them all. The results of such sowing will in time be seen, if not already apparent, in the general quickening which has been manifested, and of which more may be expected. The work will go on as directed by the higher powers which have had it in charge. Gradually the varied forms of manifestation and different grades of mediumship will be brought to more systematised relations, which will be marshalled and held as a science worthy the attention and study of mankind."

That was written at the end of 1899, and we cite it at this length as an eloquent summary of the position of our movement at that time, and containing a prophecy to which the lapse of the intervening twenty-one years has given colour and substance.

* The First Two Volumes of "The Life Beyond the Veil"—Vale Owen Series, viz., "The Highlands of Heaven" and "The Lowlands of Heaven," are published by Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2. They can be obtained at all bookshops and bookstalls.

quick to resent the proposal as almost an insult, thus directly repelling to their utmost force of will the very possibility of having communication opened anywhere but in places strange to them! Possibly it has not occurred to them that the spirit friends themselves, longing for direct interchange of love and thought with dear ones left behind, submit to conditions not of their own choosing; nay, more, are often forced to avail themselves of states otherwise repulsive to them, in order to get into any avenue of approach; a pain and struggle they might well be saved if only the home circle, within its consecrated chamber, could be established under every roof. . . . Many good people who still deny the privilege of such communing in any manner to themselves and their spirit friends and are often ready enough, had they the power, to prevent all others from the privilege, will be astonished at their error, as countless other tardy accepters of the new truths have been, when their eyes are opened, and the new light has fairly dawned upon them."

THE END IN VIEW.

"The sense of Immortality, the desire for Perfection and the sense of Compassion are essential if a man would live," said a recent writer. It is for the awakening of the sense of Immortality that spiritual forces are abroad to-day, for the general diffusion of that clearer vision of life and its meaning will bring with it many of the changes for which reformers in all departments are working so earnestly. The time is not far off—already we see the dawning splendours on the high peaks of the world's thought.

FAIRY LEGENDS.—Mr. W. Harris Shaddick writes to acknowledge with thanks several accounts of experience in connection with fairies received from readers of LIGHT in response to his request. He is still open to receive for future publication any experience that will bear close scrutiny.

THE MISSION OF SIR ARTHUR CONAN DOYLE.

THE MISSIONARIES HOMEWARD BOUND.

Before these lines appear Sir Arthur Conan Doyle and his party will, all being well, have started on their homeward voyage by the steamship "Naldera," leaving Australia on the 4th inst.

His journey to Australia has been one of the greatest of the great adventures of Sir Arthur Conan Doyle as a missionary of the "New Revelation."

Our letters from him—the last, dated 30th of December, 1920, was written in the Tasman Sea, on his return from New Zealand—give us a splendid report of his travels. As regards New Zealand he writes that he spent fifteen days there, and "it is no exaggeration to say that the island is fermenting from Auckland to Dunedin." It seemed to him as though "the cause advanced fifty years in two weeks."

Of his meetings in Australia we have already given accounts, but the full, true and particular history must remain to be told when he returns to England.

The high courage, the faith and self-sacrifice that have inspired Sir Arthur and Lady Conan Doyle in their championship of Spiritualism before the world, are not easily to be estimated at their real value. Even with the tremendous alteration in the public attitude (itself partly due to Sir Arthur's advocacy) there was a whole "sea of troubles" to be faced in combating the forces of religious conservatism, and all the "principalities and powers" ranged against what is regarded as a new, and, therefore, disruptive and dangerous doctrine. This was especially the case in Australia.

It was no holiday spirit of adventure that took Sir Arthur and his family to Australasia, but the consciousness that there was a great work to do in a comparatively untilled field.

Those who, being small and mean in their own aims, are always eager to impute small, mean motives to others, have explained Conan Doyle's campaign for Spiritualism by saying that he is making money by his lectures. True, he is, but he is distributing it all, after meeting his own expenses, with a generous hand—it is given to societies and charities associated with the Spiritualistic movement. He could have done better for himself had he, dominated simply by self-interest, remained outside the active propa-

ganda of Spiritualism, as a passive sympathiser, thus following the example of some other distinguished men who have not felt the "call" in the same way. Meantime we can only applaud the heroic spirit that has dared all and risked all for a great cause. To few of us is given either the disposition or the opportunity to enter upon so splendid an enterprise. But we can all give our meed of sympathy, admiration and affection to the great novelist and his devoted wife, for they are working for us and for the world at large, facing all the "peering littlenesses" of calumny, derision and that malignity which comes of fear—fear of an unknown thing which menaces many vested interests. But the nobility which lies often unsuspected in thousands of minds will rise to greet the missionaries as they return, and to pay tribute to their work. Sir Arthur and Lady Conan Doyle, indeed, have won a place in the love and esteem of many thousands quite outside the ranks of avowed Spiritualists, for there is a great host of "witnesses" on this side as well as the "cloud of witnesses" in the unseen.

Since writing the foregoing we have received a letter from Sir Arthur Conan Doyle, written at Wellington, New Zealand, on December 24th, supplementing the particulars already given.

He tells us that his whole tour has been a great success. From Auckland to Dunedin in New Zealand, the message has been unequivocally given, backed in the second lecture by the photographic proofs, and in each of the four great cities there has been the utmost agitation, discussion and ventilation, with noise and empty clamour on the surface, but deeper and more permanent effects as well.

In Australia it has been the same, Adelaide, Melbourne, Sydney and Brisbane being the main points of propaganda. The lecturing agent, Mr. Smyth, states that in every town the lecturer has broken all existing records for crowded houses. It was not a matter of personal curiosity on the part of the people, because the second and third houses were even more crowded than the first. As Mr. Smyth said, it was not merely a success, "it was an epidemic," on the occasion of one great rush.

The work has naturally been a severe strain on Sir Arthur, but he finds himself greatly upheld and feels perfectly fit. He will naturally want a period of rest on his return, but it is possible that he may give his three Australian lectures in London on successive nights, as an appropriate "wind up" to the great adventure. He sends his greetings and warm remembrances to all his friends here.



THE PILGRIMS IN AUSTRALIA.

From left to right.—Major Wood, Malcolm Doyle, Lady Doyle, Jean Doyle, Sir Arthur Conan Doyle, Dennis Doyle, Miss Jakeman.

THE PSYCHIC SENSES AND WHAT WE KNOW OF THEM.

By F. E. LEANING.

V.—TASTE.

On reaching the last and most circumscribed of our "five wits," we yet come to one which is very early developed. An extremely young man will tell us in his own way that he does not approve of the unsweetened substitute for his natural food prepared by his brother, the analytical chemist; for years he attempts a more intimate knowledge of the "worlds unrealised" in which he finds himself, by this means; and even as late as his teens he will still put to the same test the most uninviting substances, such as ink, or soap. "Tastes differ," but the degree of refined discrimination possessed by this sense is not behind the others. For instance, the essences of such unlike substances as turpentine, citron, lemon, and pepper are instantly and vigorously distinguished by the tongue, although chemical analysis shows no difference in the formula for any of them.

The "little member," enclosed as it is in the narrow area of its sensitive cabinet, is unique in being at once the organ of a single sense perception and the instrument of a complex mental function, that of language. Perhaps it is because of this strangely dual activity committed to it that it answers so readily to mental stimulus, witness the common saying, "It makes one's mouth water to think of." Anyone who has cut up fresh fruit or pounded loaf sugar knows the sympathetic effect on the mouth. But certain "Essays of Elia" or Christiana Rossetti's "Goblin Market" will do just as well.

"One hauls a basket, one bears a plate,
One lugs a golden dish of many pounds' weight."

EXPERIMENTS.

It is not surprising, therefore, that both in the records of the early mesmerists and later hypnotists, community of sensation affecting taste was a favourite subject of demonstration, or that it was selected in the beginning of thought-transference experiments as an easy means by which to discover whether sensations, as distinct from mental concepts, could be transferred from one person's normal waking consciousness to that of another by no known channel of communication. Some eighteen familiar and differently tasting substances (such as an ordinary cruet supplies, and in addition sugar, cloves, alum, ginger, etc.) would be taken at random from a dark cupboard outside the room, by several experimenters, ignorant of each other's selection, and being tasted in complete silence, standing behind the blindfolded percipients, would yet result in the latter correctly naming or describing the taste induced ("Proceedings," S.P.R., II., 2-5). A spontaneous instance occurs in an early volume of the "Annales des Sciences Psychiques" (1891) where a girl had suffered for seven years from a complication of ills, including blindness. One day her mother brought into the room a basin of chicken-broth and began eating it, when the girl remarked that it was *too salt*, which was the case. Both here and in the experiments it is to be noticed that the occurrence takes place in a more or less confined space. Trials with sounds or smells are both unsuitable to such conditions, and the tedium of constant visual experiments can only be relieved by those of tastes and pains. Naturally the more agreeable of the two gets its share of attention, so much so that though the very first volume of the "Proceedings" contains these reports, the very latest number of the "Journal," nearly forty years afterwards, has a very similar account of trials being now carried on on the Continent; and as before mentioned they form part of the Mexican series also in progress.

THE LIMIT.

But this is as far as we can go on this line. However often the fact is re-verified it cannot lead to anything further. Ginger will be "hot i' the mouth" and sugar will be sweet, even if perceived without the use of the tongue, or any other part of the body (as in the transposition of the senses), and is essentially limited to material things. It cannot have any distinctively human associations of value, and must remain, whatever its degree and range, in the lowest category of sensory—or psychic—perception.

But stay. No human associations? Look back far along the line of our Teutonic ancestry, and see the heroes holding festival in the great halls of Valhalla. Look into the literature of modern Spiritualism and see how it is sprinkled here and there with hints that offer an infinitely refined reflection of the same idea. Look into the scripture of an ancient race and see how the story runs from the eating of a forbidden fruit to another Tree whose fruits are twelve-fold, and its leaves for the healing of the nations. Once more, look into the central sacred story and consider how often "a certain man made a great feast," either in fact or in parable. And lastly, look into any assembly to-day of those "who profess and call themselves Christians" and see them gathered round a Chalice and a Paten; and whosoever that Board is set, whether in some rare white-washed northern chapel, or in the rich, dim, perfumed sanctuaries of a southern race, there comes this humble

thing, the tongue, to partake the highest glory of the mystery of faith. No, while man is still a "spirit clad in veils" we may not think too lowly of even the fringe of them.

CONCLUSION.

In apologising for the shortcomings of the foregoing series, it must be pleaded that the subject-matter is encyclopædic in its scope, and that the initial intention was to follow a narrow but well-defined and firmly-based path of enquiry. "No argument," said Isaac Funk, "is so strong as a fact. A series of facts is as unyielding as a table of logarithms." But this principle involved the omission of many matters of great interest lying adjacent, which could no more be included than a railway can include the scenery through which it runs. For instance, the evidence for psychic sense in animals, the premonitory element in clairvoyance, the phenomena of warning voices, the activities of the psychic body as a whole, and its relation to consciousness, are all of them closely related to our subject, but they lead directly into a battle-area of speculation and warring opinions. We learn early in psychic research that we occupy a stratum of the universe dense with illusions, but many of them begin to clear like morning mist as we reach that mountain-summit of enquiry, the evidence for human survival. Most of our "blank misgivings" forsake us as we look steadily upward, for we are no longer here, as in Arnold's day

"as on a darkling plain
Swept with confused alarms of struggle and flight
Where ignorant armies clash by night."

But there is work to be done. Every teacher needs a thousand learners. In the great library of the London Spiritualist Alliance is a means of self-education which should make every member who is above reading for idle entertainment a light-bearer to the outside world. Is not the whole study fruitful and attractive to the last degree? Does it not brim with colour and romance, and many-sided appeal? For beyond the range of psychic senses lies another, proper to the yet higher reaches of our being, wherein, as Miss Monteith has beautifully said, we strike "the deepest note of an ascending scale of vibrations to which the mystics of old responded octaves higher than modern minds can measure." For they were not satisfied with seeing or hearing, visions or voices, knowing well that these things are merely psychic, but one step removed from earth; they were swept with a more transcendent joy, an invincible hunger for the Divine, knowing that we are "born to make all the past and all the future our heritage; our earnestness and our efforts being always the measure of our acquisitions in goodness and in knowledge." (E. Sargent.)

Let us, then, most diligently set to work to harvest this heritage, each guided by his own need, to begin with, which will indicate the direction where his work will be of the most value later on to others. A single group of facts, well mastered, will supply the diamond point with which any rock can be bored, any well of life started in the desert.

And still doth Life with starry towers
Lure to the bright, Divine ascent!—
Be yours the things ye would: be ours
The things that are more excellent.

(William Watson.)

APPARITIONS AND MISTAKEN IDENTITY.

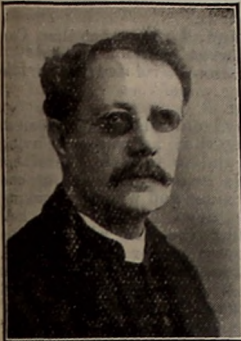
We are tempted to add something by way of commentary to a case recently brought under our attention. A correspondent told us how a friend of his had met in the street another friend—a man whom he had not seen for some years. There were the usual greetings and a brief conversation. But on his arrival home, he was astounded to hear from his family that the man he had met had been dead for some days. What is the explanation? Rendered cautious by experience we should require to know a great deal more about the case. Strangely enough, on the very day that we received this account a curious example of mistaken identity occurred. It fell out in this way, and we merely change the names of the parties concerned. Mr. Black, a frequent visitor, told us of his meeting that morning with a Mrs. White, with whom he had held some conversation in the office. He was quite sure of this, but we knew he was mistaken, for Mrs. White, we knew, was in another part of London, and we had seen him in conversation with Mrs. Grey, a lady bearing a close resemblance to Mrs. White. The odd thing was that the conversation did not reveal his mistake to him—it does happen that way sometimes—and but for the subsequent correction Black would have been ready to swear in a Court of Justice that he had met and spoken with Mrs. White. Now, supposing that Mrs. White had been dead at the time! We should have all the materials for a story of the supernatural. Of course, this does not in any way affect the validity of well-attested cases. But it does show how very closely all these stories have to be examined.

THE CRAWFORD FUND.—Sir William Barrett acknowledges, with thanks, the receipt of £5 5s. from Mrs. A. J. Noyes.

THE VOICE OF CANON BARNES.

BY THE REV. ELLIS G. ROBERTS, M.A. (OXON).

"In Christian teaching there is no confirmation of the pretended revelations of modern Spiritualism that after death the spirits of men enjoy an existence which is to such an extent a counterpart of earthly life that 'spiritual clothes' and even 'spiritual cigars' are not unknown."—Quoted by Mr. Wright (LIGHT, p. 83) from a sermon by Canon Barnes.



REV. ELLIS G. ROBERTS,
M.A.,
Vicar of Alberbury, Salop.

Dr. Barnes is a heavy-handed warrior. He lays about him with ponderous weapons, bent on the annihilation of his enemies and paying little attention to the fact that many of his blows are falling on his friends. In him there is no touch of compunction; with the prodigious sentence before us he has—as he supposes—ground to pieces what he conceives to be the most cherished convictions of the heretics who come under the Canonical ban. The future life is no counterpart of this—spiritual clothing must disappear, dissipated by the hand which has already torn to shreds the fig-leaves of Eden—hopes of Havanas in heavenly places have been raised only to deceive. What a bankruptcy of human hope—as pictured by the Master of the Temple!

The section of this crushing ukase which will cause most general bewilderment is the Declaration against clothing. This will affect the rigid Catholic as much as the most latitudinarian devotee of planchette. Was Hymn 499, Ancient and Modern, sung as a sequel to the sermon of the Canon? If so there must have been great searchings of heart. There will, I fear me, be trouble between the Canon and the hymn-writers. And highly interesting speculations offer themselves even to tranquil thinkers like myself when we begin to view the old conceptions in the new light which has broken forth from Westminster. Will the general assemblies, to say nothing of Chapter meetings, in the New Jerusalem take place under the same conditions as the "ondacint parade" which followed the taking of Lungtungpen as described by Mr. Rudyard Kipling? Such queries may be multiplied *ad libitum*.

Doubtless what underlies this very remarkable pronouncement of Dr. Barnes is a conception of the spirit of man in a future state as "enjoying an existence" so nebulous that clothing is not necessary. But the Creeds and Articles of the Church are dead against any such conception. The language of the Prayer Book is quite uncompromising. "All men shall arise with their bodies." "Christ did take again His body, with flesh, blood and all things appertaining to the perfection of Man's nature." These are authoritative statements taken from the Athanasian Creed, and the Fourth Article respectively. I do not ask anyone to accept the letter of these old declarations. They were framed by men who lived in relatively an unscientific age. But these men were intellectually and morally at least the equals of ourselves, and they have gripped the spirit of the Christian Faith. Most certainly the Christian Faith is that a future life is associated with a body. Christ appeared after death in a body. "If Christ be not risen your faith is in vain." This is the Catholic Faith. Beyond this I find nothing like a dogmatic statement of any details of a Future Life. I find nothing beyond indications from which a legitimate conjecture is possible. Among these indications I find nothing to make it improbable that the future life may be in certain respects a counterpart of the present one. Presumption lies the other way: continuity is, on general principles, more likely than the opposite.

Mr. Wright has very pertinently referred to the "Assent" in which the clergy declare their "unfeigned belief" in the Canonical Scriptures. There is considerable misunderstanding on this matter even among well-informed people. Eminent novelists have depicted the spiritual agonies of Bishops and others weeping over the vows to which they pledged themselves in their days of comparative youth and innocence. The sympathy thus enlisted is quite thrown away. The ecclesiastical dignity of real life rarely lacks the wisdom of the serpent, and is fully aware of the nature of a Declaration of Assent. He takes it not simply at the time of his ordination, but on every occasion of his being promoted to a "cure of souls." Doubtless Canon Barnes "read himself in" when he was presented to his Canonry at Westminster, and this is quite a recent date. Now beyond any question the difficulties of thoughtful clerics in modern times are great. Old statements of belief are exceedingly hard to justify in the face

of modern knowledge. It must be confessed that any official of the Church at present occupies a difficult position. But if he displays a liberal spirit towards men who in their own way are seeking for the truth he will certainly to a great extent disarm the most formidable critics, and probably will—as in my own case—learn lessons by which he may overcome the most serious of his own troubles. It is quite a different matter when such a one goes out of his way to attack men fully as well entitled to consideration as himself. It is perfectly legitimate for the Spiritualists whom Dr. Barnes assails to point out to him bluntly that he and many of his *confreres* occupy a very dubious position. They enjoy a highly dignified office and a very handsome income as ministers of the Church, and yet they go out of their way ostentatiously to repudiate some of her basic doctrines. Their position is quite unintelligible to me as a plain man, and I think it is equally unintelligible to those many thousands of plain men who will most certainly enquire before long into the administration of the National Church. And so in return for the magniloquent preachments of Dean Inge, Dr. Barnes and their peers I offer them very needful advice couched in the homeliest language at my command. To use the pithy words into which a bye-gone Earl of Douglas, versed in the perilous politics of a stormy land in a stormy age, condensed the experience of a life-time: "A man should sit fu' quiet when he has a hole in his breeks."

PSYCHIC SCIENCE AND ITS CONFIRMATION OF THE NEW TESTAMENT RECORDS.

Speaking at a private social gathering on Wednesday afternoon, the 9th inst., Dr. Ellis T. Powell said that he was absolutely convinced of the truth of the story of the Resurrection. This was not because he was a Churchman, but because as a lawyer and a scientific man, he had examined and analysed the Greek text of the New Testament and compared the record with the discoveries of modern psychic science, and the close agreement of the two was astonishing. If they supposed that the story was a "fake," then they had to consider the possibility of a man sitting down and concocting from his own imagination, and this at a period nearly two thousand years ago, a story which showed an intimate knowledge of the working of subtle psychic laws in absolute conformity with modern discoveries concerning them. This was an incredible supposition. In the course of his address Dr. Powell said that although the translators of the New Testament had given us a monument of noble English the fact that they were unacquainted with psychic laws had led to an imperfect rendering of certain Greek phrases, which, when their full meaning was traced out, showed an astonishing understanding of psychic facts on the part of the writers of the Gospel narrative.

AMONG the many floral tributes laid on the grave of Charles Dickens in Westminster Abbey on the 8th inst on the occasion of the celebration of the 109th anniversary of his birth, was a wreath sent by some of the members of the Marylebone Association of Spiritualists. The inscription (here we quote from the "Times") stated that it was "a simple offering to the spirit of one of the truest and noblest among the legion of the living dead as a token of their deepening gratitude and undying veneration. To the inspiration of his gracious teaching they owe much of the joy they now derive from love and service to humanity, and, heedless of all ridicule, testify their deep indebtedness to the continuance of that teaching and inspiration in those quiet and sacred hours when his radiant spirit-presence and that of his beloved daughter manifested in their midst, and urge them ever on to loftier aspiration and diviner virtues."

SPIRITUALISM AT ALLOA.—Mr. Horace Leaf was the medium at a very convincing private sitting held recently under the auspices of the Alloa (Scotland) Spiritualist Society. From the account sent us, the accuracy of which is vouched for by the signatures of the president, vice-president, and secretary of the Society, it appears that of the twenty-two sitters present, all, with the exception of one lady, who did not receive any message or description, were total strangers to Mr. Leaf. The first eleven tests were given through clairvoyance; the remaining through psychometry, equal success attending both methods. Out of about fifty descriptions, about forty-five were recognised. In every case the messages were appropriate, while in several instances they were of an unusual and specific nature, leaving no room for doubt in the minds of the sitters as to their supernormal origin. In some instances full names, relationship, and sometimes dates were accurately given. The signatories add: "Spiritualism in Alloa as an organised movement is only a year old, yet already it has many enthusiastic supporters, who have been convinced of its truth through public and private clairvoyance."

A MESSAGE FROM THE LIVING.

A REMARKABLE HAPPENING AT A TRUMPET SEANCE.

By PROFESSOR HARALDUR NIELSSON (of Reykjavik, Iceland).

"Yet even an incident of this kind raises some curious questions."—"The Guardian."

"If Miss Dougall knew a little more of her subject she would know that messages from the living are not at all unknown in psychic research."—*LIGHT*.

While reading "Notes by the Way" in *LIGHT* of November 6th, 1920, it occurred to me to relate to the readers of the paper a curious personal experience of a psychic message from a living person.

It may be that Miss Dougall will consider this incident not altogether without importance, and this example, combined with the experiences of many others, may have the effect of making her more cautious the next time she reads a paper before the Church Congress.

I quote this incident from a book of which I am the author, "The Church and Proofs of Immortality" (2nd edition, 1919, pages 22-23), published only in the Icelandic language.

The incident occurred at a sitting of the Reykjavik Experimental Society, where experiments were conducted with the remarkable psychic, Indridi Indridason, who was an especially good medium for light phenomena, levitations and apparitions, the direct voice, and even materialisations.

The sitting was held in the dark, in the smaller hall of the Experimental Society. Ten members were present, and the minute book records their names and the order in which they sat. The medium, Indridi Indridason, who was in a state of trance, was seated on a wooden chair before the door of the cabinet, at the south end of the hall.

Two funnel-shaped tin instruments—named in the minute book little and big trumpet respectively—were used for the purpose of adding to the strength of the voices, which were at that time heard around the medium at every sitting.

While a conversation with a voice speaking Danish was going on, a strange voice broke in, and began to speak of a voyage along the Skaw of Jutland.

After some uncertainty, it became clear that the voice was addressing itself to me, and was speaking of a journey on which the owner of the voice and I had been together. I said I remembered having once sailed very near the Skaw of Jutland, and that a Dane had stood beside me on deck, and pointed out the various places of interest on shore.

Referring to the minutes of the sitting—which were always written as fully as possible during the meetings, carefully re-written next day, and signed by the President and the Secretary (myself)—I find that the following conversation was held in Danish:—

Voice: "Do you remember when we sat on deck?"

H. N.: "Yes, I remember that quite well."

Voice: "Do you remember coming on board at Leith? You came after me. I had come on board before you."

H. N. asks where he (H. N.) was then bound for, and whether he had joined the ship at Leith.

Voice: "You had come from a distance, from Iceland, I think I may affirm."

H. N. admits this to be right; but thinks at the moment that this has reference to the summer of 1902, when he went to Stockholm. He asks: "Where was I going?" and expects the answer to be "Stockholm."

Voice: "To Germany, to study —"

Sigmund (the control*), through the medium: "He is talking about some language of which I do not understand a word."

Voice: "— to study Hebrew—the Bible."

H. N.: "That is right. It is quite likely I was mistaken, and that it was then, but can you tell me your name? I have forgotten it."

Sigmund (through the medium) speaks of a name, which he says he cannot hear, but thinks it ends in "sen."

An attempt is made to give the name through the small trumpet, but it cannot be heard clearly enough to be caught. Some of those present think they hear "Hansen," others "Madsen," "Hellsen," "Ellsen" (H. N.), or something like that.

H. N. thanks the guest cordially for his visit, but says that he knows nothing about him, since they parted in Copenhagen at the end of the journey; he does not even know if he is dead.

Voice: "But I am not at all dead, I am alive." (This was said in a friendly, joyous tone, even with a tinge of jocularity.)

During a pause in the foregoing conversation, Sigmund, through the medium, gave a sketchy description of the guest, and added: "I expect he died of consumption."

* Sigmund was one of those entities who communicated most often through this medium; speaking sometimes through him, and sometimes as a direct voice in the air.

H. N.: "Very likely. I remember he was suffering from that disease when we were together on the ship."

Sigmund: "He probably wore a turn-down collar when you met with him, and a large black bow-tie which reached to the lapels of his coat. He has rather round cheeks, small chin, and a straight, rather low-bridged nose, which broadens out a little at the nostrils."

H. N.: "His cheeks were round, I remember that. Can you tell me how old he was, and what position he held?"

Sigmund: "It seems to me that he is nearing middle age. He has not been a labouring man."

H. N.: "No, he was not that."

I could not at the time regard our visitor's statement that he was not dead as meaning that he was still living on this earth. It seemed to me, and to most of the others present, easier to believe that we heard the voice of one who had passed over to the other side, and who was making fun of our calling the departed "dead." The voices had often given us to understand that the life which begins after the "passing over" is fuller and higher than the earth life, and, therefore, that it was inappropriate in their eyes to call the passing to the higher life "death." I had completely forgotten the name of the man, but I thought he had been a student of medicine or theology.

Now I must insert, that I had begun a new revision of the Old Testament, from Hebrew into Icelandic, and that I went to Germany in the spring of 1899 and stayed during the summer at Halle, for the purpose of studying Hebrew there, and the next winter at the University of Cambridge.

On the day after the above sitting, looking up the diary of my German journey in the spring of 1899, I found that I had been fellow traveller with a Danish law student named Edslev. I also saw that Mr. Reinhold Andersen, a master tailor of this town, had been a fellow passenger to Copenhagen. He and the student travelled second cabin. I, therefore, applied to Mr. Andersen. He could just remember that a Danish student had travelled with us, but he had quite forgotten his name. Still, he remembered that the student had been in Iceland, serving on board a Danish man-of-war, had become ill, and been taken to Landakots Hospital, Reykjavik. This brought many things to my recollection. I remembered my departure from Leith. During the early part of the voyage I had been most of the time in bed sea-sick, and, having my berth in the first cabin, had seen nothing at all of the student, until we came to Leith. There and in Edinburgh we were a good deal together. On the day of departure I went up to Edinburgh, having asked the captain at what hour the vessel would leave. I returned punctually at the appointed time. The deck was being washed after coaling, and Mr. Andersen and the student were walking to and fro on one part of it. As I approached the ship the student called to me in a joyful tone, "It is jolly good you came, you were just on the point of being too late," or words to that effect. The ship was just ready to sail, and they had been afraid that I should be left behind.

I now felt that I wanted to know something about Mr. Edslev, what had become of him, and whether he was alive or dead.

I applied to Mr. Gunnar Einarsson, a merchant who attended to various matters of business for Landakots Hospital, but he was unable to give me any information. The result was the same when I applied personally at the hospital. I wrote to Copenhagen, more than once, asking the Secretary of the University whether he could tell me what had become of a Mr. Edslev, a law student who had attended the University the last years of the century, and who had probably matriculated some time between 1895-1898. The reply was that no such name (i.e., Edslev) could be found in the books of the University for many years past. Still, I would not give up. I wrote to a gentleman in Copenhagen, who, I knew, was interested in Psychical Research, but he was unable to elucidate anything. I then employed an energetic man, an Iclander living in Copenhagen, to look up Mr. Edslev's name in the register of conscripts who had served in the navy. He applied to the Danish Admiralty, but the name of Edslev could not be found. I now personally made a careful examination of the register of the Copenhagen University, in the Reykjavik library, and convinced myself that no student of that name had been entered. The question seemed to become more and more complicated, but still I felt sure that my diary was right, that the man had called himself Edslev.

One day my friend Professor G. Hannesson happened to speak to me about this matter. We both came to the conclusion that it was not improbable that the man's name was originally Hansen, or Jensen, and that he had adopted the name of his birthplace as a family name, as many Danes have done. Mr. Hannesson advised me to search for the name Edslev in the topography of Denmark. This I did, and found the village of Edslev, in Jutland, in the Ormslev and Koldt parish. I wrote to the vicar, asking for infor-

mation about Mr. Edslev. He handed my letter to the schoolmaster, and he, knowing Edslev's address, forwarded the letter. Shortly afterwards I got a letter from my old friend, who was alive, cured of his lung complaint and in good health. It had taken me five years off and on to find this out. I mention this to give some idea of the trouble that can be involved in psychical research, if there is to be any result. Now I am glad that, in spite of discouragement, I did not give up. Mr. Edslev's letter to me is dated October 10th, 1913.

The following is a translation of some extracts from this and another letter he sent me, and I have italicized the words which seem to have special reference to what the voice said at the sitting, on March 6th, 1908. I must mention that so far Mr. Edslev had no idea why I was enquiring about him:—

I was not a little surprised when I got your letter. . . . How it has reached me I do not know . . . nor is that of any consequence. I thank you heartily for your faithful friendship. Of a truth every time I have called to mind the trip to Iceland, and especially the voyage from Edinburgh, I have always thought of you, because you helped me in everything with so much good will. I thought of you, yes, and more than that, although I have never corresponded with any Icelandic. . . . You will understand, therefore, that I was surprised when I got your letter. Nevertheless I confess that happy memories soon overcame my surprise, and I looked up the poem you wrote for me on board ship. Do you remember "I know a sound," etc. "You two will never meet again." Yes, "You two will never meet again," but who knows whether this might not happen, although it would be very strange . . . besides it is thinkable that the primitive nature of man might draw us together, as it did when we stood long ago in *Leith*, waiting to change the Danish ten kroner gold piece. Do you remember how we practised pronouncing the little word "exchange." All I knew about you was that you had returned from Germany, and that you had finished the translation of the Bible.

On receipt of this letter, I wrote to Mr. Edslev, asking him whether he could remember ever having dreamt of me, or whether he, when drowsy, had been aware of coming to me "in spirit"—as St. Paul has phrased it. Even yet I did not tell him why I was asking about this thing, but said I should explain in my next letter.

He wrote again on the 17th December, 1913. In that letter he says, among other things:—

I particularly remember that I often thought of you while you were in Germany studying Hebrew. . . . And I am quite sure, that just as I spoke of you often, so I have also dreamt of you at that time, because I dream much and speak in my sleep so that my wife hears. . . . There is another reason for my having spoken of you almost daily for many years, and that is the poem you wrote down for me on board ("You two will never meet again"). I am sure you remember it. That poem with its gently mournful wail has knit me to you with indissoluble bonds. The poet I only know by name, but you have taken his place in my soul.

I must mention that I spent most of the days, while we were on the way from Leith to Copenhagen, in Mr. Edslev's company. He had already contracted consumption, and sat on deck wrapped in rugs. As we sailed through the Sound, in the evening in beautiful weather, he begged me to stay beside him as it was our last evening. I said to him, "Is not life strange sometimes? Here are we, after a few days' acquaintance, already good friends, and to-morrow we part, in all probability never to meet again"—or words to that effect. After this I recited Steingrímur Thorsteinsson's poem, "You two will never meet again," to him. He thought it very beautiful, and asked me to write it in his notebook. I tried to cheer him up, and pointed out how important a part will-power would play in his fight against consumption, and that, above all, he should believe firmly in his ultimate recovery.

Next morning we parted, and have not seen each other since—at least, not with the eyes of the physical body. As far as I know, I had never mentioned this student to anyone here at home. The medium could not have had the slightest idea about him, because six years elapsed between the time that Mr. Edslev was brought ashore sick and the medium's moving into this town.

What, then, was the voice that spoke at the séance? Had my sub-conscious mind become a separate personality, speaking Danish, and acting the part of my Danish friend, who had almost completely faded from my supraliminal consciousness?

Such an explanation appears to me an absurdity.*

* The attempt to tell the name was not without interest. The voices were often strangely indistinct, as if the communicators found great difficulty in getting the sound through. The name, except that it was composed of two syllables, could not be heard. Some thought they heard "Madsen," others "Ellsen" (as it sounded to me). It appears, therefore, that the middle letters (ds) were more distinctly heard. Anyhow the name itself is quite unusual. The voice was heard towards the close of the sitting, about eleven o'clock (Icelandic time). This is past bedtime in Denmark, Danish time being two hours ahead of ours.

It seems to me that the consciousness that expressed itself through the little trumpet at the sitting is the same as the consciousness that expressed itself through my fellow-passenger on the ship in the spring of 1899, and through the two letters in the winter of 1913. But how can the voice of a man be heard in Iceland, while he himself is asleep at home in Denmark? Telepathy, some may answer. But can telepathy explain a man in Denmark being able to talk to me in Iceland, answer my questions, recall mutual memories, and remind me of things which I had long forgotten? Is it a more likely explanation than that the man's soul left his body, was present at the sitting, and because of favourable conditions—i.e., the power from the medium—was able to make his voice heard? I do not think so. I believe the other explanation to be more correct, that it was the conscious entity, the real man himself. I could give three other examples from my own personal experience in confirmation of this theory. But although I am inclined to accept this explanation, still I affirm nothing, I merely ask. The Question is the beginning of all research, and I think that to ask is worth while.

Some may think it strange that Sigmund spoke of the visitor as "dead." "If Sigmund is a departed spirit," they may ask, "why does he not know better?" I would answer that we who have been engaged for years in Psychical Research are convinced that the getting of messages through is attended with very great difficulties. We cannot imagine with what obstacles they have to contend who are trying to send messages to us, and probably we greatly increase their difficulties by our antagonism and all kinds of stupidity and suspicion. Sigmund says that, when he is speaking through the medium he is in an abnormal state, and has, in a certain degree, returned to our world.

In describing the entities who are trying to make themselves known at the sittings, he says he sees them somewhat as a clairvoyant in our world would see them. Naturally it is not easy for him then to distinguish between the phantoms of dead and living men, as both at that time are on the same plane of existence, namely, the astral plane.

A MATERIALISATION SEANCE WITH MRS. CORNER.

By H. A. DALLAS.

Capt. E. N. Bennett's article in the December issue of "The Wide World Magazine" describing a materialising séance with Florence Cook (Mrs. Corner), which is alluded to in *LIGHT* for January 8th (p. 25) has a special interest for me, because my own experience with Mrs. Corner in 1903 was very similar. The phenomena were not as strongly and fully developed, probably because her forces were waning in May, 1903, which was not very long before her last illness. My experience was in the house of my brother-in-law, Dr. Colles. We had our own cabinet, and our own acquaintances to form the circle. The room was lit by a lamp and illuminated sufficiently to enable us to see each other's faces fairly clearly.

Dr. Colles tied Mrs. Corner into a chair. Then a metal chain was fastened round her waist and to the back of the chair. Mrs. Corner suggested that the knots of the tapes which attached her to the chair might be sewn to make them more secure, but this was considered unnecessary. Her hands, however, were tied together, and her arms tied to the chair, so that she could only move them a short distance. She made no objection to this.

Under these conditions the appearance of Marie could not be normally accounted for. Shortly after she had appeared a voice from the cabinet called Dr. Colles to come behind the curtain, where he found Mrs. Corner tied into her chair as he had left her.

I sent an account of this séance to *LIGHT* (October 14th, 1916), but I substituted an initial for Dr. Colles' name, as I had not then asked permission to publish it.

"THE ELECTRON AND THE SPIRITUAL REALM."

In reference to our brief report under this title (p. 84) of the address of Lord Clifford of Chudleigh at the first meeting of the Mystic Evolution Society, we have received several inquiries which are not at all easy to deal with. The electron appears to consist of a positive nucleus surrounded by smaller negative electrons. There is no "trinity," so far as we can see, unless one accepts the whole atom as the third. A distinguished correspondent suggests that a real "correspondence" (in Swedenborg's phrase) is the sun. The body and source of the solar energy is unknown, but manifests itself in the sunshine and in the invisible actinic and thermal radiation. The sun is the source of all life on the earth, and from this we could draw a parallel; thus God the Invisible, Ineffable Source of all life; the Son, as represented by the Solar orb itself, and the Holy Spirit in the invisible quickening rays and waves of ether.

But the whole subject at present is obviously speculative, however suggestive of the coming unity between Science and Religion, and we must be content to await further discoveries concerning the electron.

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CANON BARNES, SPIRITUALISM, AND THE CHRISTIAN FAITH.

We gave a brief review of Canon Barnes's pamphlet on "Spiritualism and the Christian Faith" (LIGHT, November 30th, 1918, p. 303), but we are led to return to its pages by reason of his sermon dealt with by Mr. G. E. Wright in LIGHT of the 5th inst.

Looking once more at the pamphlet we select a few points which lend themselves readily to critical treatment.

On p. 36 of the pamphlet we find the following surprising statements:—

The true way to approach Spiritualism is not to admit its fundamental claim that communication with "spirits" can be set up and then to assert that the "spirits" with whom intercourse is established are evil.

We must plead that trained observers shall investigate the phenomena on which the claim is based. Amid the varying explanations which reflection upon what they observe leads them to suggest we must choose as the most probable that which best accords with the Christian outlook on the Universe.

We offer the following observations on these statements:—

(1) The advice contained in the first sentence is rather in the nature of a platitude. The "true way" to approach every new or disputed subject is obviously not to admit its central claim until that claim has been proved. The Spiritualist pleads for the actual existence of spirits, which seems in some strange way to provoke the hostility of a Church whose whole literature teems with accounts of spirits, good and bad alike.

(2) The second sentence pleads that trained observers shall investigate the phenomena on which the claim for the existence of spirits is based. This is wondrously strange. Does Canon Barnes really suggest that no "trained observers" have ever investigated the phenomena—psychologists, as well as physicists and biologists? We wish to write with all courtesy, but we cannot help remembering that in the past any trained observer who found in favour of the phenomena was at once disqualified—it was required that as a "trained observer" he should find against the subject. It was rather like the old witch-tests, in which the witch was thrown into the water. If she floated she was a witch and was haled off to the stake to be burned. If she sank she was innocent, but drowned in the experiment.

(3) On the last-quoted sentence of Canon Barnes we hardly need to comment, beyond asking whether it really means that the investigator is to prejudge the question in accordance with some pre-conception based on the "Christian outlook"?

It may, however, be observed that many competent investigators hitherto have found in Spiritualism confirmation of the records of the early Church. Some of

them began as Rationalists or Materialists, and found in the subject the one thing needful to restore their faith in the Bible. But even that consideration cannot justify a research based upon the idea that the conclusions are to accord with a pre-determined standard. That is not science, nor is it the spirit of the man who seeks truth wherever it may lead him.

We could take up other points arising out of the Canon's pamphlet, but this is sufficient for the day, more especially as it is possible that on some points at least, his experience since he wrote the pamphlet has modified his views.

THE BISHOP OF LONDON'S VIEWS.

Speaking at the dedication of a War Memorial at St. Andrew's Church, Alexandra Park, the Bishop of London said:—

"We are still commemorating our dear dead sons and husbands. We are still asking what is going to be the permanent effect on the nation and on ourselves of all we suffered in the Great War. But there is one thing that we have no doubt about, and that is that those who have gone were our treasures. We have not altered one iota in the love and admiration we have for those who gave their lives for their country during those four years. They were our most glorious and wonderful treasures."

The Bishop proceeded to warn his congregation on the subject of the propaganda in the interests of Spiritualism. He said he did not speak in any spirit of bitterness or want of feeling—he knew Sir Oliver Lodge intimately—but he found it necessary in his official position to warn the people of London against trying to get into touch with the dead through mediums. The Bishop went on to quote some extracts from his book on the subject, about to be published, called "The Spirit of Peace." Necromancy, as it used to be called, said the Bishop, was discredited in the Old Testament; it sent persons out of their minds, and warped the outlook of many; its theories had been discredited by many prominent people who had studied the subject, many of its so-called revelations had been proved to be frauds. The Bishop said he knew he had hurt many feelings by his criticisms, but he felt bound to repeat his warning to members of the Church of England, and to remind them of the Catholic faith. Its doctrines were sufficient to comfort them about their treasures who had departed from this life. They were living in the Communion of Saints. That belief was the cardinal doctrine of their religion. Christ was the only true medium. In their services, and especially at the Holy Communion Service, they drew very near to their dear ones in Heaven. They were safe in Christ's keeping, in Christ's School.

Criticism of this kind of thing is a waste of time. The Bishop of London is a man of saintly life and passionate devotion to the cause of Christianity as he sees it: but he is utterly remote from the eager and reverent intellectuality which is fighting the battle of the Faith amid the difficulties of a modern environment. In his own sphere, and within his own limits, he is a great power for good, like a preaching friar of the middle ages; but other hands than his must distribute to a pathetically-clamorous humanity the gift of the New Knowledge which the Holy Spirit is pouring down upon the arid waste of a weary world.

For years it might have been said of the opponents of Christianity that they did but repeat, over and over again, many exploded fallacies with regard to it, ignoring the fact of explosion altogether. The Bishop is in much the same position. All that he says against Psychic Research is a re-hash of antique misapprehension. It is hopeless to argue with a speaker who confuses Spiritualism—the science of the ever-living spirit—with necromancy, which is the art of divination by means of a corpse. Happily, the Bishop's mind is more liberal than his utterance, and he is in fact mellowing fast, in spite of his theological "kink," towards a truer appreciation of a great revelation.

A PRAYER UNION.—We have received a little leaflet the contents of which are as follows:—"It is increasingly apparent that tangible results of some unseen forces of evil are not only active in Russia but over the world. Behind these outward manifestations there must be working 'Spiritual Wickedness in High Places' of which we have been warned. In order that these dangers may be averted by Him to whom all power has been given in heaven and earth, you being of his Mystical Body are earnestly requested to co-operate in an organised scheme of prayer and are, therefore, asked to say the Lord's Prayer about 8 a.m. and to celebrate the Holy Eucharist during the coming months for the same purpose—that of overcoming evil at its source."

FROM THE LIGHTHOUSE WINDOW.

Mr. Horace Leaf, who is now conducting a very successful tour in Scotland, lectured, by invitation, before the Glasgow Society for Psychical Research on February 17th, on "Materialisations," illustrating his remarks by his unique collection of lantern views.

Writing from Ottawa, Canada, Miss Helen Boulnois tells us she has been doing much public speaking, and she adds "the movement is certainly more tranquil and staid over here than in Europe."

We hope to publish next week a report of Mr. Ernest Hunt's lecture on "Multiple Personality."

Mrs. Leaning concludes in this issue her remarkably fine series of articles entitled: "The Psychic Senses and What We Know of Them." The series exhibits a wealth of erudition which is as rare as it is valuable. In her last contribution the writer makes an eloquent appeal to those who use "the great library of the London Spiritualist Alliance" to be light-bearers to the outside world.

Lord Headley, in his presidential address to the Society of Engineers at Burlington House on February 7th, spoke of the possibilities of "communication with entities which might have had their being on this earth or elsewhere." He said that when one found highly scientific and thoughtful men like Sir Oliver Lodge and Sir A. Conan Doyle convinced of the possibility of communicating with departed friends or relatives one could not help speculating on the possibility of a linking-up of the spirit world by the refinement of scientific investigation and trial.

As a layman, said his lordship, it seemed conceivable to him that the spirits of the departed might be composed of electrons of a type not altogether different from those inhabiting our earthly bodies. Was it altogether beyond the bounds of possibility that there might be a similarity between the spiritual and the earthly electron sufficiently pronounced to admit of inter-communication?

Dr. Ellis Powell, in the "Church Family Newspaper" (February 11th), replies to the recent sermon by Canon Barnes on "Evolution and the Soul," already referred to in LIGHT (February 5th, p. 83). He says: "Canon Barnes tells us that evolution is now universally accepted by men of science, and he adds: 'Those who are Christians find no difficulty in combining the postulate of evolution with the Christian idea of God.' At a later stage in his sermon he proceeds to make a rash assertion with regard to what he calls 'the pretended revelations' of modern Spiritualism. It is a curious fact, which I, as an Anglican, am entitled to adduce, that sixty years ago the attitude of Churchmen towards evolution was exactly the same as their present-day attitude with regard to Spiritualism."

Dr. Powell continues: "In July, 1860, Wilberforce, then Bishop of Oxford, reviewed 'The Origin of Species' in the 'Quarterly Review.' He said: 'The real temper of this whole speculation is a dishonouring view of Nature.' He spoke of the evolution theory as a 'jungle of fanciful assumption,' as 'a flimsy speculation,' and as 'the frenzied inspiration of the inhaler of mephitic gas.' It was, in fact, he declared, an 'utterly rotten fabric of guess and speculation.' It is true he did not say that Darwinism has a 'pretended revelation,' but there is a considerable family resemblance between the language of Wilberforce and that of our contemporary critics of Spiritualism. They are now laying up for the Spiritualists of forty and fifty years hence the same kind of complacent retrospect as can be enjoyed to-day by adherents of evolution when they look back at Wilberforce's article in 1860."

The playful suggestion of "The Londoner" in the "Evening News" that the remarkable outbreaks of fires in a house at Hampstead were possibly the work of fire elementals is one at which, of course, we can smile, as the indications did not point to anything occult. The reference, however, serves to show how much the "occult" is in the air just now.

Mr. F. Bligh Bond delivered three addresses in London last week. At the Forum Club, Hyde Park Corner, he spoke on "The Hill of Vision"; at the Society of Architects, Bedford Square, on Glastonbury Abbey, with special reference to the Loretto Chapel; and at the Sesame Club, Piccadilly, on unpublished scripts following those recorded in "The Hill of Vision." On each occasion he had an

appreciative audience. A good report of his address before the Society of Architects appeared in the "Daily Telegraph."

Mrs. de Crespigny, presiding at the Lyceum Club last week on the occasion of Mr. Engholm's address there, told this moving story of an incident which had recently occurred. In a certain home a child, who had been sent to a room downstairs to call his grandfather to come to tea, said he could not get into the room because it was full of angels. The elders of the family, on going down, found the grandfather had passed away, sitting in his chair.

A lady who received very evidential particulars about her son at a recent sitting with Mrs. Annie Brittain, informed the latter how she came to be interested in Spiritualism. Feeling depressed at the loss of her son, who was killed in the war, she had gone to the Cenotaph. She noticed there a bunch of daffodils with a card attached on which was written, "In loving memory of my dear son, from his mother who has derived great comfort from Spiritualism." She inquired among her friends how she could come in touch with the subject, and one of them directed her to Mrs. Brittain, who was able to give her just the help and comfort she needed.

In the "Evening News" (February 12th) is recorded a remarkable dream experience of the wife of Percy Cowling, the sole survivor of the wreck of the Ramsgate trawler, "Wishful," which was cut in two by the big liner "Indian." Mrs. Cowling said: "For three successive nights I had a dream, and on each occasion I dreamed of the 'Wishful' being wrecked. They were awful vivid dreams. I saw the 'Wishful' cut down and could hear the crew struggling in the water, but the strange part was I could not see my husband. These dreams troubled me greatly, and on Thursday, just after four, the time my husband was actually in the water, I came across a bundle of his letters to me. I was about to throw them into the fire as useless when I recollected my dreams, and I said to myself, 'No, I will keep them. Something is going to happen.' I am glad I did."

V. C. Desertis has an excellent letter in the current issue of "The Two Worlds," entitled "A Plea for Tolerance," and addressed to the members of the Spiritualists' National Union. As a plain man, he says, he wishes to address a few words to his fellow members on the present situation, which calls for the utmost unity and brotherhood. "I deeply regret," he says, "to see from time to time attacks on other forms of belief emanating from Spiritualists. This is to imitate sectarians. As Spiritualists we bear witness to immovable facts. These, of course, negative various errors, but there is, I think, no need to emphasise the latter; no one's eyes are opened by denunciations, but only by proofs."

He adds: "Those who are awake to modern knowledge must look patiently and without bitterness or intolerance on other minds, putting forward proofs as occasion serves, based on assured facts both of normal science and supernormal phenomena. These will prevail by their own power without attacking anybody's opinions. And I would suggest that when we meet a sectarian opponent we should, instead of joining battle, put to him some verified Spiritualist fact and ask him to explain it. Above all, let us keep our positive facts clear-cut from our inferences and opinions. The facts are permanent, inferences grow and change."

Mr. Hilary H. M. George, who delivered an address before the London Central Spiritualist Society last week, is well known to students of psychic science, and he is of great assistance to them in his position as head of the occult and psychic department of Foyle's great book shop.

Mr. George agrees with other authorities that a contributing factor to the present scarcity of second-hand psychic books is that they are being bought up for the United States, where there is a great demand for them.

Mr. E. L. Gardner, national secretary of the Theosophical Society, has been lecturing in various parts of the country about the photographs of fairies obtained in Yorkshire. It is interesting to observe that everywhere he has had crowded audiences, showing that people are seeking for information on these lines.

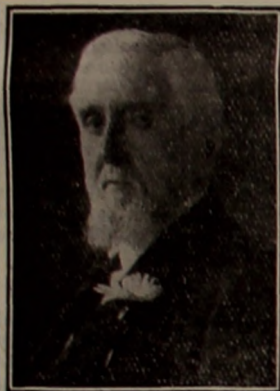
"On the Rim of the World" is the title of a beautiful and stimulating article by Dr. J. Paterson-Smyth in the January issue of the "Psychic Research Quarterly" (Kegan Paul). We commend it to our readers.

PSYCHIC PHOTOGRAPHY.

Practical and Scientific Aspects of "Supernormal Pictures."

By JAMES COATES.

Tenth and Concluding Article: Continued from Page 91.



MR. JAMES COATES.
Author of "Photographing
the Invisible" etc.

In the contribution by Mr. Fred Barlow, quoted at length by me in *LIGHT* for January 29th (pp. 74-75) "Double Exposures" and "Psychic Transparencies" are introduced. The latter—as one of the several modes employed in Supernormal Photography—I take as proved, and the psychic operations, giving the appearance of double exposure, are also not only clearly indicated in negatives and prints, but have been a difficulty and a problem from the very beginning. That these are psychic operations, supplementary to the usual photographic operations, no investigator of the subject can doubt. The undoubted appearance of double exposures in the work of Psychic Photographers in the past certainly brought about charges of fraud against the photographer and was the occasion of turning "Spirit Photographs" into ridicule. As we have seen, the investigations of Mr. J. Traill Taylor with Hudson and Duguid made it clear that at least a second or psychic operation was carried out at or about the time the plate was put into the slide, producing results independently of the lens, and certainly helped to solve the difficulty. Recent research, especially the work of the S.S.S.P., has established the fact of the existence of invisible psychic transparencies by the examination of many negatives, and thus throws a further light on the methods used by the Operators in the Unseen in giving us not only portraits of the departed, as they were in this life, but many other deeply interesting results, scenery (including reproductions of statuary), paintings, pictures, etc.

There is another process, which I am led to conclude is adopted by the unseen operators, *viz.*, the production of a portrait or picture by direct chemical action on the plate without the need of a transparency. In this connection, it would be well to note illustrations, Figs. I. and II. Here the plates were packed film to film in the box, showing that if transparencies were used, and results obtained by ultra violet light, or some other, but unknown, *phos*, passing through the transparencies, the work—judging by analogy from the ordinary processes of photography—would be destroyed. In any case the plates within the box were operated on by Spirit Intelligences. How? That is the problem. I really do not know. However, I may be permitted to conjecture that, as the photographic plates have on rare occasions been affected by the power of thought exercised by experimenters in the flesh, they may be so affected by the greater power of thought said to be possessed by the departed. Why should not our departed friends be as well able by the power of thought to produce on a negative a picture of a person no longer in the flesh, as a French savant is to get the picture of a walking-stick? It is a suggestion merely. But it is quite possible, and something of the kind seems to me to have been employed in the "Hunter's Test." Whether this be so or not, we have undoubted evidence of an intelligent power producing chemical alterations in the silver salts of the plates outside all the known laws of photography.

While we do not know, and the spirit operators cannot tell through their mediums, how the supernormal pictures are produced, we have some solution of the difficulty—where the camera is employed—presented by what has the appearance of "double exposure." Indeed, were it not for strict scientific procedure, and the information gleaned therefrom, all psychic photographs presenting this appearance would be denounced as fraudulent. This was the case in the past when there came on the plate the form of a person living on earth. At once photographers raised the cry of fraud, and Spiritualists, too, got busy. Mumler had to leave Boston, owing to a charge of fraud. The psychic reproduction of the face of a person living at the time appeared on the glass negative. As people believed then that spirits only could appear as psychic portraits, and nothing was known of "the double," he had to flee. That was a good thing, however, as his work thereafter was subjected to scrutiny. Whether Hudson was tempted to be dishonest or not, he got into trouble through the bust of Herne, a physical medium then alive, appearing on

the negative and photograph. Hudson's mediumship certainly was well tested—not so much after the modern fashion, but from the fact that hundreds of identifiable psychic photographs of departed persons were produced, of whom he was wholly ignorant. Notwithstanding, he was charged with employing "double exposures" in the production of his work. We, of course, know this can be done, and might have been done. Still, when Mr. Hudson's mediumship was tested by Mr. Beattie, a retired photographer of Clifton, using his own camera and wet plates, which Mr. Beattie prepared, carrying out the whole operations himself, he obtained a portrait of a deceased nephew; Mr. Beattie not only acknowledged the facts by letter to Mr. Hudson, but sent a long article to the "British Journal of Photography" (August (2), 1873). This test was afterwards repeated by Mr. J. Traill Taylor, also with good results. Buguet was, I believe, a genuine medium, but a weak man. There can be little doubt he gave way to fraudulent procedure. I only mention these early instances to point out that the charge of "double exposure" is not new, but is not always either the only or the true explanation of the production of these psychic results.

With reference to Mr. Bournsnel, while the genuineness of his work has been abundantly testified, the fact remains that many of his pictures bore the appearance of "double exposures," and were readily condemned on sight by photographers as fraudulent. But were they? I am certain they were not. Mr. Gambier Bolton, late Hon. Secretary of the Psychological Society, London, informed me of his investigations into Mr. Bournsnel's photographic mediumship. This shrewd and cautious experimenter of physical phenomena testified to the genuineness of Mr. Bournsnel and his work at the very time that that medium was under a cloud, which ignorant Spiritualists—leading persons, too—had raised in London.

While Mr. Bolton was experimenting with Miss Earle, then associated with that Society, many extraordinary and interesting results were obtained. At 13a, Baker-street, many negatives were shown to me. One interested me exceedingly. On it there was striated and cloudy matter, a few high lights, etc. What interested me most was that, beyond the printing frame line, and, therefore, on the unexposed parts of the negative, the striated and cloudy effects were continued. This, Mr. Gambier Bolton accepted as being evidence of genuine psychic attempts. He was right. Yet that which was evidence to us would have been denounced as either photographic blundering or a fraudulent attempt which had miscarried. He and I knew better. It was a decided promise of fuller results to come. Unfortunately, Mr. Gambier Bolton, owing to ill-health, had to retire from work on psychical lines. This negative furnished the key to at least one of the modes employed by the spirit operators to produce psychic landscapes, portraits, etc., *i.e.*, work done on the negative independently of either lens or camera. The camera, however, is often used. One—the normal exposure—is that of the visible sitter or sitters, and the other—the supernormal—is the work done or produced on the negative, independently of the lens. Call it "double," or a "second" operation, if you like. It takes place.

The very first plate (mine) exposed—in September, 1909—in Glenbeg House, by the late Mr. Edward Wyllie, presented on development the evidence of this double operation. Hence, from study of the plates and photographs, one became alert to the two distinct operations.

Had I not known by personal and persistent study that the double effect in supernormal photography was not due to the action of the photographer, I should have dismissed one half of the psychic photographs I have examined as either due to double exposure or as the result of "assisted superimposing."

In conclusion, we have learned just sufficient to know that we do not know everything about the production of these supernormal pictures. We also know that the supposed method in which the spirit picture is taken, *i.e.*, by the supposed spirit standing before the camera, is not sustained by the evidence. The simple fact that the supernormal picture is obtained in one camera, and not in others operating synchronously should help to dissipate this erroneous conclusion. I have in these articles indicated several modes of procedure by which the psychic portraits are obtained. The later developments indicate that the intelligences are not tied down to any one method, but they must have suitable mediums to get the work accomplished. The quality of the mediumship is invariably evidenced in the quality of the work. Improve the mediumship and better results will be obtained.

NOTES ON ILLUSTRATIONS.

In selecting suitable illustrations for these articles, I have chosen those of comparatively recent dates, but I have reserved these "Hunter's Tests" as being of great evidential value. Having known Mr. George Garscadden for many years, and interviewed Mr. James R. Hunter—a shrewd man of business, who is familiar with every phase of photography and a non-Spiritualist—I have no hesitation in presenting "Hunter's Test." Mr. Vearncombe is now a well-known professional photographer in Bridgewater. I do not know him, but as a member of the S.S.S.P. I am familiar with his work, and with the various tests—too many—to which he has been submitted. His work up to the present has been thoroughly substantiated by leading officials and qualified members of the S.S.S.P. I am not only prepared to accept their evidence, but to call attention to these illustrations.

Mr. George Garscadden, writing on December 15th, 1920, from the head office of the Rex Import Company, 202, Bath-street, Glasgow, says:—

"Dear Mr. Coates.—As promised, I herewith enclose you the prints of 'Hunter's Test.' Mr. Hunter expressed some scepticism regarding supernormal photos generally.

In addition to the evidence of Mr. George Garscadden, I present that of Mr. James Hunter, photographic expert, written from his place of business, 72, West Nile-street, Glasgow. He says:—

"I hereby certify that the box of plates, Batch No. 12,452, was purchased from me. The packet, as received from makers, was sealed by me, and also by Mr. Garscadden. The four seals were unbroken when returned. I opened the box, developed the plates and found, to my amazement, that plate No. 5 had one, No. 6 had one, and No. 8 had two distinct individual faces on them. I am satisfied that these results were not obtained by exposure through a camera.

"JAMES R. HUNTER.

"24th November, 1920."

I should have liked to present the original statements, with the photographs. However, the next best has been presented. There is not a single loop-hole of escape from the conclusions, viz., (a) That three plates were directly affected in the certified unopened box; (b) That two of these, viz., Nos. 5 and 6, notwithstanding being packed

HUNTER'S TEST.

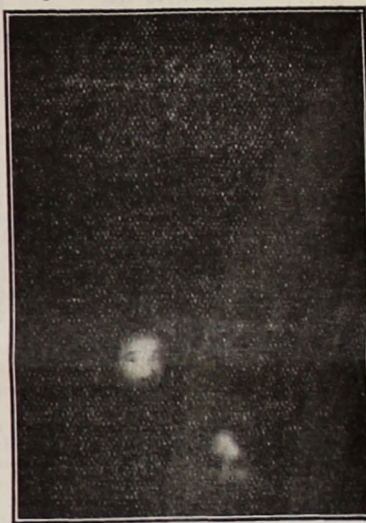
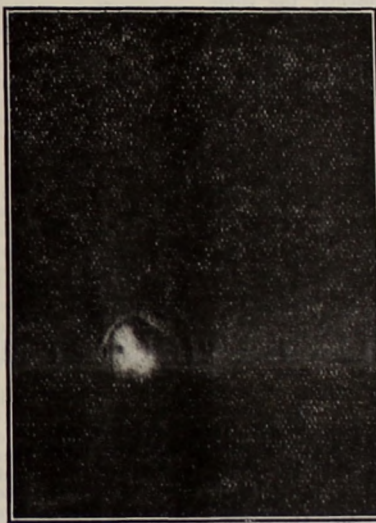
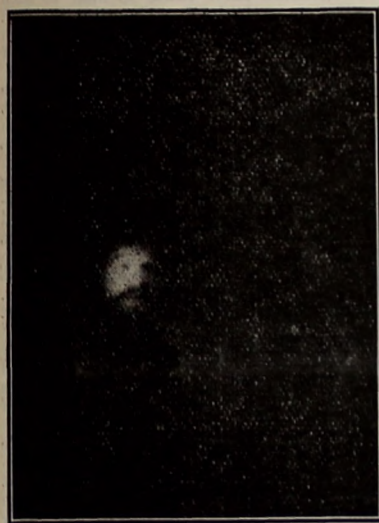


FIG. I.—Plate No. 5 from top of sealed packet. Experimenters: Messrs. George Garscadden and James R. Hunter. Psychic: Mr. Vearncombe, of Bridgewater.

FIG. II.—Plate No. 6 from top of sealed packet, therefore packed face to face with No. 5. Experimenters: Messrs. George Garscadden and James R. Hunter. Psychic: Mr. Vearncombe, of Bridgewater.

FIG. III.—Plate No. 8 in sealed packet. Two unknown faces. Messrs. George Garscadden and James R. Hunter, Experimenters. Mr. Vearncombe, Psychic.

At least, he was not sure of the matter. So I asked him to sell me one dozen plates and seal same with his own seal. I also sealed the packet. Mr. Hunter 'carried' his assistants with him to see the test was all right. I got the packet back from Mr. Vearncombe in about sixteen or seventeen days afterwards. The packet was delivered by me, as it came unopened, to Mr. Hunter, who examined the packet, opened and developed the plates himself, with the result you see.—Yours sincerely, GEO. GARSADDEN."

When the plates were developed the fifth, sixth, and eighth plates in the unopened test box were operated on. Fig. I, the fifth plate, showing the face of a man; Fig. II, the sixth plate, showing the face of a young woman; Fig. III, the eighth plate, presents two faces—a man and a woman. Please note that out of twelve plates, the fifth, sixth, and eighth were affected, or operated on, by some intelligent spirit operators. The results could not have been obtained by X-ray photography, or other normal or known methods. Reproduction—although good—does not do justice to the originals. The evidence has been reserved for LIGHT and published for the first time.

TESTING THE ASTROLOGER.

It was the observation of a famous American financier that he was not interested in methods, but only in results. Perhaps some of our readers may like to apply this principle to the predictions in the current issue of an astrological journal, which makes forecasts for the current month (February).

We are to have (according to the seer) much sickness and mortality, accidents to warships, and insubordination in the national services. These we pass over as a little too general. So also with the prediction as to a brighter time in

foreign affairs, "many marriages of note," and to the promise of "much speculation and investigation" in regard to "the merits of psychical science and the question of the after life." The last is a very safe prophecy seeing that the condition described has been long prevalent. But we are told that "a great scientist or spiritualist" will die, and that is really the only specific and definite prediction that emerges from a cloud of generalities, which might apply at any time, as, for instance, "The Turkish Empire will be on the verge of ruin." But we shall watch the one distinct forecast with interest. If it does not happen, we shall be too relieved in mind to wish to condemn the astrologer. We cannot spare any great man just now.

When Mr. Vearncombe and other mediums for psychic photography are approached in a finer spirit and when Spiritualists and others are able to throw aside the suspicious testing spirit we are certain to obtain a much larger percentage of identifiable pictures or photographs of the departed, than are obtained by the present methods. That is another matter and may be dealt with more fully another time.

THAT REMINDS ME—

POLTERGEISTS.

The story of the festive lumps of coal smashing the kitchen windows and ambling upstairs (p. 89) recalls to me the Cheriton Poltergeist in 1917. Near Folkestone at that time Mr. Rolfe, who was building a dug-out, was assailed by stones, sand, and other missiles apparently hurled by unseen hands. This went on for several weeks without intermission. Mr. Thomas Hesketh, the electrical engineer of Folkestone, was called in to see if he could explain the manifestations. He found that Mr. Rolfe's story was true. Things did fly about in a mysterious way, making the unfortunate Mr. Rolfe their target, often badly cutting and bruising him, though he wore an improvised armour to protect his head and back.

There is also a good story told by Bessie Williams (Mrs. Russell Davies) of her father, a natural psychic, who was the victim of stone throwing. It began one day when he was sitting fishing on the bank at a lonely spot on the river Dee. First, a small pebble struck his back, then a succession of small stones. He looked round to see who was playing this trick on him, but no one was in sight. "The stones increased now to almost a shower, but none struck him. Go where he would, sitting or standing, the shower continued, until at last he fairly took to his heels and bolted. He ran until he came to a large field, at one side of which there was a haystack, and under the shadow of this he sat down to rest. . . . presently the stone throwing again commenced, only this time they were large stones—no longer small, harmless pebbles. He got up, and once more took to his heels, and until he was well out in the main road the shower of stones did not cease." Throughout it all he received no injury, though he was greatly alarmed.

CLAIRVOYANCE IN CHILDREN.

Dr. Ellis Powell makes a timely reference to the clairvoyant powers of young children. All of us know instances in proof of his statement. The literature of Spiritualism, too, is full of cases. There is, for instance, a story in Catherine Berry's fine book of reminiscences, "My Experiences in Spiritualism." Mrs. Berry had visited Mr. Hudson, and obtained through his and Mr. Herne's mediumship no less than five spirit photographs. Describing what occurred while she waited for prints to be taken, she says: "I took a chair and sat in the garden; and one of Hudson's children, a bright little fellow, came and stood at my side. I was looking at a copy of one of the photographs that had been handed to me, and, pointing to my own figure, asked him if he knew who it was. Without hesitation, he said it was me, and added, pointing to the spirit form, 'that is the ghost.' Mr. Herne, who was only about six feet from us, said, 'Don't show him that, Mrs. Berry, you will frighten him.' Scarcely had he spoken these words, when I saw a spirit appear at the side of him and strike him on the shoulder. Mr. Herne instantly turned to see where the blow came from, and was startled at seeing the spirit. They were face to face, and the spirit an exact likeness of Mr. Herne—in fact, his double. In a few seconds it faded away, and was no more seen. As soon as my surprise was over, I asked the little boy if he had seen anything. He replied, 'Yes, that was the ghost.'"

Most of the great psychics, we know, were intensely clairvoyant as children. Thus Madame d'Esperance tells how when she was considered to be a "decidedly queer" child, to her mind it was always the other people who were queer, because they would treat with incredulity what to her were trifling incidents of her every-day life. In the old house in which she lived she constantly saw strangers passing from room to room, some taking no notice of her, others nodding and smiling as she held up her doll for inspection. She says: "I did not know who the strangers were, but I grew to know them by sight, and look eagerly for them. I took my toys with me that I might show them, and a book of pictures that I prized above all the rest of my possessions. . . . Scarcely ever did I go into a room without looking round for some possible shadowy occupant, and seldom did I look in vain."

Both Mrs. Russell Davies (Bessie Williams) and Mrs. J. H. Conant had extraordinary mediumistic gifts when they were mere children. The latter tells us that at her mother's death she saw a brilliant emanation rise and stand over the body. "I thought it was an angel, but it looked just like my mother. When she turned to go away she appeared to know me, and gazed so kindly upon me. Yet she seemed anxious to go, and I was much frightened. The room was full of spirits—some strange faces, and some whom I had known while on earth."

THE VETERAN.

"W. T. STEAD" LIBRARY AND BUREAU.—A conversazione in aid of this good object will be held at 6.30 p.m. on Monday next, the 21st inst., in Mortimer Hall, Mortimer-street, W. Mr. Vout Peters will relate some of his experiences, and several talented vocalists and instrumentalists have promised their services. Light refreshments will be provided during the evening. Tickets, 3/6 each, can be obtained in advance at the Bureau or the hall.

SPIRITUALISM IN DUNFERMLINE.

BY HORACE LEAF.

My meetings in Dunfermline were held almost under the shadow of Dunfermline Abbey, a beautiful example of Norman architecture. Nearly a thousand years have elapsed since the foundations of the older portion of the present Abbey were laid; but long before that were laid the foundations of a still older Abbey, the remains of which were brought to light as recently as 1914. Surely to no scenes in Scotland can the shades of the great be more closely drawn than to Dunfermline Abbey, for there lie the remains of eleven Scottish kings and queens, each of whom made history. The most illustrious of them all is King Robert the Bruce, whose skull, carefully preserved, lies right beneath the altar in the new part of the Abbey, erected "in the fifty-eighth year of the reign of George III., king of Great Britain and Ireland," as the charter on the wall of one of the ante-rooms informs all and sundry. Add to these relics those of a few earls and the members of other noble and famous families, and the fact that the unfortunate Charles I. was born in the monastery adjoining, and what more exalted company can any lover of history desire?

Little did "Malcolm III. Canmore, king of Scotland," think that nearly ten centuries after he founded this famous Abbey, in the 11th century, a strange sect who believe in the possibility of communicating with the dead would enthusiastically advocate their cause so near to such a perfect model of religious orthodoxy. Yet they do, and they would not be surprised if this monarch came to them to tell them of the beauties and scope of the world of spirits to which he has departed.

The old Abbey is now deserted save for the feet of the curious and reverent sight-seer who gazes with interest upon the walls, stone coffins and old pillars, some of which are curiously carved, and all of them at unequal distance from each other. What tricks those old monks played with stone! Did they cut those zig-zag lines in the pillars for the purpose of impressing upon their fellows the uncertainty and illusive nature of this world? If so, they did their work well, for here in the twentieth century the minds of some have grasped the value of this lesson. Except with the aid of a measure none can be sure whether those pillars are straight, or whether the bases are broader than the tops. Clever old monks! Even now their shades seem to haunt the place, smiling solemnly at the results of their own innocent cunning. With all their attachment to narrow creeds, these monks are said to have been broadminded after their light. If so, then something of their spirit is still to be found among the inhabitants of this city of the hills.

It was a well-known Churchman who lent us the valuable Church magic lantern that we might exhibit spirit photographs before a deeply interested audience; and he meant to work the lantern, too, had not business compelled him to be absent from the town. That only let in two other Churchmen, who spent half a day fixing things up, and afterwards showed the pictures right well; and all this was done without thought of recompense, but just to help their neighbours and themselves to see these strange and wonderful pictures.

True, all the inhabitants of Dunfermline are not so generous as this, yet where is there another town which can surpass what Dunfermline has already done?

Spiritualist meetings were started in Dunfermline forty years ago, and, with perhaps occasional lapses, have continued ever since. Only those who have visited such towns in connection with the cause can appreciate the persistence and courage necessary to keep an unpopular flag flying in the field of religious controversy so long. The difficulties to be overcome are still very big, but so are the hearts of the Spiritualists; therefore they are conquerors constantly increasing their gains.

During my visit the largest meeting on record was held on the Sunday evening; and a more interested audience I have never had. The numerous strangers were eager to learn anything they could about the "New Revelation," which declares with complete assurance that there are no dead.

Scotland will always incline to outpace more southern portions of Britain, excluding perhaps Wales, because of its Celtic blood which seems to be a guarantee for more than average psychic force. Dunfermline is no exception. It is easy and a pleasure to give clairvoyant and psychometrical readings to these people, who were truly grateful for any information or sign showing the nearness of their loved ones who had crossed the Valley of the Shadow.

Dunfermline Spiritualists are playing their part well. They are wholehearted, disinterested, capable, and enthusiastic, and their work is greatly blessed.

THE L.S.A. MEMORIAL ENDOWMENT FUND.—The Council of the London Spiritualist Alliance and Light acknowledge, with thanks, the following donation: Mr. and Mrs. Basil F. Andrews, £5.

By urgent request the "Mother" who spoke to Mothers at the "W. T. Stead" Bureau at the request of her spirit sons will be "At Home" at the Bureau to talk further with Mothers on Friday, February 25th, from 3.30 to 5 o'clock.

PROFESSOR BRAGG AND PSYCHIC PHENOMENA.

The "Manchester Evening News" is publishing a series of articles on "Secrets of Nature," designed to deal with "the present vogue of Spiritualism." One of these articles takes the form of an interview with Professor Bragg, the brilliant lecturer in Physics at the Victoria University (Manchester).

The journal is evidently much impressed with one dictum of the Professor since it prints it in large type. We give it with the question to which it is a reply:—

"Why should the attempts to produce Spiritualistic phenomena in the presence of sceptical folk usually not 'come off'?" I asked.

"I can only reply to that question in relation to my own branch of research. If a scientific lecturer failed to repeat successfully an experiment for which he had claimed a particular result, I do not think his students would be willing to accept an excuse that their number contained an unsympathetic person."

Of course, we can only deal with the facts, which are presumably unknown to Professor Bragg.

In the first place, it is not true that the presence of sceptical folk in itself suffices to inhibit manifestations. Many very sceptical folk have been convinced of the reality of psychical phenomena by the occurrence of these things in their presence. *Per contra*, we know of persons who are not sceptical, who are indeed ardent followers of Spiritualism, whose presence in a circle seems to put such a damper on the proceedings that very often nothing in the way of evidence can be elicited. We observe that the "Manchester Evening News" refers to the "cold logic" of the Professor. We give them in return the "cold facts."

Then as to the Professor's statement regarding the science lecturer. The cold logic seems to be a little at fault here by the failure to recognise that the psychic realm goes rather beyond the physical one, and enters a region where thought and emotion are powerful forces, and further that the medium does not produce the phenomena in the same sense in which the science lecturer produces his experiment. The science lecturer is an *active* agent, the medium a *passive* one.

We might incidentally point out that carrying the consideration of the matter into the region of the emotions, it is conceivable that a science lecturer who happened to be a very shy and sensitive man might, if he were mentally hurt by the antagonism of one of his pupils, be baulked in his experiment, and either bungle it or fail—if it were a very delicate one.

So even there the emotional factor might come in.

For the rest, it is only sufficient to mention that in dealing with the question "Where does matter end and spirit begin?" the Professor said "that matter is still matter even in its ultimate form." And he proceeded:—

"The further we investigate it the more probable does it appear that what we call solid matter can best be explained as the inter-play of magnetic and electrical forces. This is not to deny its material nature. We are simply looking at it from a fresh point of view; we are simplifying our conception of it by identifying it with electricity. We may conceive it in its ultimate refinement as a vast series of electrical clusters."

If the question had been put to an intelligent Spiritualist he would doubtless reply that of Spirit we know nothing whatever, since it must always express itself to us in some form of matter or substance, leaving its existence to remain a conjecture, an unknown *x*.

The only way of apprehending Spirit seems to be through the spiritual nature, which is beyond science and all human understanding. We talk of spirits, spirit lands, and so forth, but that is simply for want of a more exact term. We claim the Universe to be an expression of Spirit, but again we have to admit that we do not know what Spirit really is, and we use the term mainly as the anti-thesis to matter, of which it is beginning to appear we know almost equally little.

D. G.

ANNUAL SOCIAL AND DANCE.—The annual social and dance of the London District Council of the Spiritualists' National Union was held at Holborn Hall on Tuesday, February 8th. It proved, as usual, a highly successful gathering, and upwards of three hundred enjoyed the good programme provided. Songs were contributed by Miss Doris Goode and Miss Gladys Cason, and recitations by Mr. Will Sims and Mr. H. A. Cowlam. Among those present were: Mr. R. Boddington (president), Mrs. Ensor (Hon. Secretary), Mr. C. J. Williams (Hon. Treasurer), Mrs. Mary Gordon, Mrs. Clempson, Mrs. Jamrach, Mr. and Mrs. H. Boddington, Mr. and Mrs. Barnard, Mr. and Mrs. Marriott, Mr. and Mrs. M. Clegg, Mrs. Crowder, Mrs. Podmore, Mrs. Graddon Kent, Mrs. Maunder, Mr. G. R. Symons, Mr. and Mrs. R. Ellis, Mr. and Mrs. Chandler, Mr. and Mrs. Nuttall, Mr. J. J. Vango, Mrs. L. Harvey, Mr. G. T. Brown, Nurse Graham, Mrs. Brownjohn, Mrs. Rose, Mrs. Adey, and Mr. and Mrs. A. Hough.

"THE MIRACLES OF SUNDAR SINGH."

Under this title the current "Hibbert Journal" has an article that will deeply interest all who have been attracted by accounts of the Sadhu, the more so as it is written with sympathy and reverence by a hearer of the noble Sikh when he was in England. The writer, who is the well-known scholar, the Rev. C. W. Emmet, gives his readers the advantage of his acquaintance with two books, obtainable only in India, bearing on the subject ("A Lover of the Cross" and "Saved to Serve," by Alfred Zahir). A further volume, "The Sadhu," by Canon Streeter, will shortly be issued by Messrs. Macmillan.

The object of the essayist is not to discount the apparently miraculous element in Sundar Singh's experiences, but to discern in what it really consists. "Does God help a man of special sanctity," he asks, "by direct miraculous intervention, or by methods which are in harmony with general natural and psychological laws?" He takes for examination the story of the Sadhu being thrown by order of a Tibetan Lama into the horrible execution-well, full of dead men's bones, and closed above by a heavy padlocked iron gate. Here, faint with hunger and suffering from cruel blows, he lay for three days, but on the third night was mysteriously pulled up, though "with difficulty," to find the gate padlocked still and that his deliverer had disappeared, but not before touching his wounded arm and making it whole. The Sadhu was convinced that it was Jesus himself, or an angel, who had delivered him. Mr. Emmet surmises that it was the Lama who did it secretly, and only acted the furious part which became him when the re-arrested "heretic" was brought before him next day.

Whatever interpretation we like to give it, the point remains that over and over again in the extremity of need or danger, deliverance arose. When a man has renounced all that he has, and dedicated all that he is, though at the cost of constant hardships, peril, and often tortures by nature or man, giving "his utmost for the Highest," shall lesser men, his fellows, who never even contemplated such a choice, busy themselves with drawing hairlines between the human and the angelic ministry with which such a life is set about? "The choice is not," concludes the writer, "between chance and Providence, but between two ways in which God can be thought of as working. . . . For we do believe that 'there is Some One there,' and that as the original conversion is to be ascribed 'beyond cavil' to the living Spirit of Christ, so likewise may the lesser happenings be, whatever the agency employed."

F. E. L.

PROFESSIONAL MEDIUMS.

With reference to the article some weeks ago as to the remuneration of professional mediums (page 30), the majority of Spiritualists seem to forget or ignore the fact that without mediums there would be no Spiritualism. They are the key-stone of the arch.

When the movement assumes its proper place, as immeasurably the most important factor in our earth life, then our sensitives will take their rightful rank—socially and otherwise.

They will not be required to have their wonderful gifts impaired by the sordid details of "making a living," and will have an ample and permanent income assured to them.

They will be freed from the often unpleasant indignity of collecting casual fees, and the monetary troubles that are so inimical to the best exercise of their peculiar powers.

Their status as an organised and specially trained profession will be above that of any other—not excepting the Church or Medicine.

Admission to their body will only be obtained after prolonged tests as to special qualifications, character, and education, but the diploma or degree once obtained will be the more valued, and they will have every incentive to preserve their gifts unsullied.

Mediumship will be the true philosopher's stone, transmuting the world's discords and materialism into the golden harmony of pure spiritual knowledge.

Until some movement is initiated to raise mediumship to its proper place, the glorious philosophy of Spiritualism cannot thoroughly set about its work of regeneration.

H. T. PEMBERTON.

"It is the mind that makes the body rich"—SHAKESPEARE.

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A PROPHECY FULFILLED.

Mr. Percy Lee, hon. secretary of the Greenock Spiritualist Association, sends us the following account of the verification of a prophecy.

At the close of his lantern lecture held in the Ulatt Hall, Greenock, on the 11th November last, Mr. Horace Leaf answered questions, and finally left the platform the better to converse with a questioner of a critical disposition. Mr. Leaf urged this questioner to pursue his investigations of our subject, adding that he was confident that within a very short period from then he would receive a strikingly convincing test.

A few weeks later the questioner—a Mr. Thomas Yates—obtained a sitting with Mrs. Wreidt in Glasgow. The trumpet patted him on the shoulder, and a voice spoke through it, the speaker claiming to have been a teacher of Mr. Yates in his young days. Mr. Yates, whilst admitting the truth of many details supplied, stated that he did not know the name given by the communicator, who then gave the address—near Manchester—where he had resided when in the material body, and also an address at which information was obtainable which would prove the truth of claims made. Mr. Yates wrote three days later to the latter address, and received a reply verifying the accuracy of the statements made by the spirit. During the same sitting another voice addressed Mr. Yates through the trumpet, asking him whether he knew who was speaking. Upon Mr. Yates replying in the negative, the trumpet struck him sharply several times on the hand, the voice declaring, "I'll make you know me! I'm Bob Mayo! Bob Mayo! Bob Mayo! Do you know me now?" Mr. Yates admitted that he had known such a person, and the communicator went on to give accurately names and other facts concerning work-mates, foremen, etc., with whom he and Mr. Yates had worked about seven years ago. The result of this séance was, as Mr. Yates testified at a recent Sunday morning meeting of our Society, to bring him absolute conviction of the fact of spirit communication. But the accuracy of Mr. Leaf's prophecy was to be further strikingly demonstrated. On the Wednesday following the sitting Mr. Yates was at work in front of a large grindstone when one of the voices which had spoken through the trumpet the previous Saturday afternoon spoke in his ear saying, "Go and fetch a bucket of water." Mr. Yates had no need for water, but without a second's hesitation he obeyed the command, and the wisdom of his doing so was evidenced by his seeing while on his way back the grindstone fly up into the air in a thousand pieces.

Again, two days later, the same voice said, "Go to Manchester." Mr. Yates was quite comfortable in his situation, and had no idea of leaving, yet the following day, along with others, he received notice, and he has now left for Manchester in obedience to his guide's direction.

PSYCHIC FORCE AND ELECTRICITY.

A SUGGESTED LINE OF EXPERIMENT.

Mr. Edison is reported to have invented a machine so sensitive to pressure that it may be able to register psychic forces without any human medium. Whether this is so or not, time will show. As a human medium is certainly a necessary factor in most manifestations of mind, the line of experiment suggested does not seem very promising.

But if it is desired to obtain intelligent messages which do not come through an incarnate mind there is a line of experiment that might possibly be fruitful. We know that we, living in matter, can move matter to express our will. If the discarnate spirit lives in an ethereal body, it can perhaps of its own initiative move ethereal substance, such as an electric current. This, of course, is not certain, as there is probably a distinction between vitalised and unvitalised electricity; but perhaps it can. I would, therefore, suggest that some one with more opportunities than I have might try the experiment whether a current passing from one negative electrode in a solution of salt (for conductivity) to three positive electrodes, each connected to its own electro-magnet, can be deflected so as to concentrate its effect on one of the latter, and so strengthen the particular magnet as to depress a balanced armature. If this is successful it would be easy to split the current into twenty-four branches, providing each armature with a letter. Soft iron wire nails and a reel of No. 12 insulated wire would do quite well for the electro-magnets. All that is needed is a little ingenuity and plenty of time. In my own case the time is wanting, and personally I feel no need for this proof. But some may think the experiment worth trying either through a saline solution or over a selenium-coated plate.

V. C. D.

"INCARNATION."—F. H. writes:—"From the lucid account of the public ministry of Jesus recorded by Mr. Robert Lees in 'The Life Elysian,' I gather that there were two distinct personalities, viz., Jesus the exalted Seer, and a Mighty Angel from the Christ spheres, whose power descended visibly at the Baptism in the form of a dove. I think it possible that this great Christ Spirit Who spoke through and with Jesus for a period of three years, influenced Him from a distance of several planes. His ineffable glory being too great to allow of a nearer approach to the earth."

BLIND CLAIRVOYANTS.

We recently answered a question on this subject (p. 47) relative to which Mr. H. Binder sends us an instance of the clairvoyant powers of Miss Anna Chapin, the blind medium, which came under his notice some years ago. He wrote a question on a card which he handed to a third person to give to the medium who, immediately on touching the card, accurately delineated the condition of the writer. Miss Chapin herself once narrated in the "Daily Mail" the following story of her clairvoyant experiences:—

"A kind friend, knowing my love of ancient castles, kindly undertook to describe the interior of one of these. Step by step he led me through the old rooms, telling of their contents as he had so lately seen them. Shortly after our conversation I had a very clear dream of being in this same old castle and seeing all that he had told me of, but on awaking I could distinctly remember a small chamber to the left of one of the large ones on the ground floor. I remembered, too, that this small room was full of what looked like odd guns and swords and other queer implements. When next I saw my friend I happened to mention my dream, and incidentally I spoke of the small chamber and laughingly teased him about forgetting to tell me of it. He seemed much astonished that I could have seen that, and said that he had not forgotten to mention it, but that he thought I should not care to hear about that room. He added, however, that the chamber and its contents were just what I had described, and that he doubted if he could describe it better than I had done."

Miss Chapin, in the course of her remarks on the story, expressed the view that the blind are generally aided by psychic powers developed through the absence of the physical faculty.

BORDERLAND PHENOMENA.—Miss Ida Wild (Axminster, South Devon) referring to the varying forms taken by consciousness of ghostly presences, writes that in her case this consciousness resides mainly in the sense of hearing. In her schoolgirl days the family lived for ten years at Clapham, S.W., and were haunted all the time. Her mother, a brother, and a sick-nurse, all felt the presence, and two saw it, but she heard it only, as a step or a rustle on the stairs. A similar experience occurred in another residence. In this case only a step was heard, but this was so distinct and near as to cause her to move out of the way. In the kitchen of her present residence—a venerable building which has a very uncanny reputation—she has repeatedly heard the sound of methodical sweeping, and once the faint movements as of slipped or bare feet across the floor.

In the first number of a new quarterly, "The Country Heart" (Messrs. Geo. Allen and Unwin, 1/- net), we welcome with pleasure an old friend in a new guise. As "The Vineyard," the organ of the Pensant Arts Guild, it proclaimed insistently the need to substitute for the soul-deadening influence of merely mechanical toil, the joy which belongs to the conscious production of objects of real beauty and use. We are promised that, like "The Vineyard," "The Country Heart" will "labour to strengthen the love of earth, alike for its spiritual and economic values, believing that the restoration of the land to fruitful uses and of the traditional crafts of the hand, is essential to normal life."

THE DANGER FROM MATERIALISM.—In the course of a trance address given on the morning of the 6th inst., before the Hastings and St. Leonards Christian Spiritualists' Society, by Mrs. S. G. Heath, of Brighton, the controlling spirit, who purported to be Mr. W. T. Stead, affirmed that there would shortly be a great output of literature of an atheistic and materialistic character, which would be circulated broadcast. He, therefore, urged all present to take the Bible and go through it carefully, studying it in relation to spirit return, angelic ministration, trances, spirit voices, the transfiguration and resurrection of Jesus, and the many other psychic phenomena to be found in it.

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

MEDIUMS AND MEDIUMSHIP.

"E" sends me a number of questions on this subject. They involve so many points of interest and importance that I can do little more than glance at them here, leaving a fuller treatment to be undertaken later in the form of an article, although the matter is one which has been dealt with several times before. As to the first question (1) What is the quality which constitutes a medium, I can only say briefly that it is an element of sensitiveness which in varying grades is found even in the most ruggedly healthy people as well as in those who are physically delicate. It seems to be a quality of nervous organisation, and to relate very closely to the psychical body and its connection with the physical form—the tie seems to be less close in mediums than in the non-mediumistic. (2) As to the development of mediumship there must be the gift to begin with. Mediums, like poets, are born, not made. Where the gift is strong it often unfolds spontaneously. (3) "Vitality," physical or mental, seems always to accompany mediumship. When the vitality is low the mediumship is poor or entirely suspended. (4) As to "personality," this is a varying quantity. Some mediums have it strongly marked, others are deficient. (5) In circles phenomena usually appear to be most conspicuous in the neighbourhood of the medium. (6) In people of sound health, successful mediumship is quite compatible with the ordinary daily work. It may suffer a little from the expenditure of energy on the latter, but on the other hand the medium benefits from the distribution of his powers. Concentration on one thing alone is always detrimental.

"LIVES THAT SEEM FAILURES."

H. K. M. refers to the answer given to "Vetchling" on this subject (p. 15) and asks for fuller explanation of the fact that some people have fortune and success while others meet only with failure—their lives a long path of sorrow. That is not easily answered because it would mean tracing out all the causes which ultimate in these effects, and these would often be found in the heredity of the person concerned—as in the case of persons who are sickly from birth or the inheritors of some tendencies to disease, the result of ancestral faults. We are, in short, brought face to face with the fact that life is governed by Law. Fire, earthquake, flood do not select their victims—they destroy good and bad alike. How could it be otherwise unless in a miraculous or supernatural state of being? But of one thing H. K. M. may rest assured. There is compensation for all the troubles and calamities of life, and it may even appear later that those who have suffered disciplinary pain here are really more fortunate than those who have lived untroubled lives on earth and learned no lessons. It may happen then that these people will complain of the injustice to them! They may wish that they had passed a less prosperous life on earth—a life of discipline—to gain the harvest reaped by the others.

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sum:—

	£	s.	d.
Amount previously acknowledged	...	133	2 4
Rev. C. Drayton Thomas	...	9	5 0
		142	7 4

THE OCCULT ASPECTS OF ASTRONOMY.—On the 9th inst., at the British College of Psychic Science, Mr. A. P. Sinnett held the close attention of a large audience on the above subject. Good lantern views accompanied the lecture, and many thought-provoking theories were raised regarding the constitution of the earth. Mr. Sinnett claims that on this matter the Masters who have guided the Theosophical movement have given knowledge which is as yet sealed to astronomers, although with no science do the results of occult research agree so fully as with the conclusions of astronomy. Speaking of the influence of the planets on human life, as held by astrologists, the lecturer believed that immense vortices of force lay in the line of each planet and the earth, and that in so far as the individual, according to the date of his birth, came under the influence of these forces, so far might he be affected in particular directions in life, so astrology can be justified in some of its conclusions. On the proposal of Mr. J. Hewat McKenzie a hearty vote of thanks was accorded to the veteran lecturer.

WHAT IS AN ELECTRON?

C. M. NELSON asks, "What is an electron?" and further refers to Lord Clifford of Chudleigh's statement that the investigations made by Professor Soddy and himself led to the conclusion that there were three electrons. Do these three electrons answer to the idea of the trinity—Father, Son and Holy Ghost? The latter is a theological rather than a scientific question. I cannot answer it, although it rather suggests the three Divine Hypostases of Plotinus. But that is pure speculation. For the present my inquirer must be content with the following description of an electron which I cannot guarantee, since nowadays the science of one hour is not the science of the next: An electron, then, is a particle about one-thousandth of the mass of a hydrogen atom—one of the particles projected from the cathode of a vacuum tube as the cathode rays, and from radio-active substances as the beta rays. The electron is a natural unit of negative electricity, and probably the ultimate constituent of all atoms.

THE SYMBOLISM OF A BADGE.

F. O. B.—There is more than one badge worn by Spiritualists, but the one to which you refer, circle, star and cross, seems to be now the standard emblem. I have never heard any "official" interpretation of its meaning, but on general principles we might take the circle as representing eternity, the star as the ideal, and the cross as signifying Christianity. If this is not correct perhaps those connected with the introduction of the badge will enlighten me.

THE EFFICACY OF PRAYER.

To a question on this subject from "OUTIDANOS," I can only reply that prayer is one of the greatest forces in the world, however much its potency may be derided by unbelievers. And by this I do not mean merely labour, even though we are told that *Laborare est orare*—to labour is to pray. That is one form of prayer, of course. I mean the heartfelt longing and petition with faith behind it. George Müller, the Bristol philanthropist, sustained his orphanage by prayers of faith and had many wonderful, sometimes even apparently miraculous, answers to his appeals to the Divine Power. I believe that all true prayers are answered in one way or another—even though some may seem occasionally to meet with no response. And I believe, too, and my belief is widely shared amongst my friends and associates in this great movement, that prayer—united, sincere and unselfish—will be the great instrument by which the world will be safely carried through the great crisis which is now coming upon it.

VALE OWEN SCRIPT.

E. D. PIDD.—Vols. 3 and 4 of the Vale Owen Script ("The Life Beyond the Veil") to be entitled respectively, "The Ministry of Heaven," and "The Battalions of Heaven," will be published this spring by Messrs. Thornton Butterworth, of 62, St. Martin's-lane, W.C.2.

ANSWERS TO CORRESPONDENTS.

A. L. BEGRIE.—Thank you. We can use a portion of it in an appropriate form.

A. T. T.—Thanks. The message is instructive but not quite suitable for publication.

W. A. THOMSON.—The publishing and printing trades are now in such a condition that there is little room for any but work for which there is an imperative demand.

L. T.—Your question is hardly worth dealing with in "Questions and Answers." The optical symptoms you describe point rather to liver complaint than to clairvoyance.

G. G. HARRISON.—Thank you, the point is well taken, although we imagine that the statement was only a glancing allusion to a more important aspect of teaching. The author has himself been a proceptor, and has a wide experience of scholastic matters.

W. H. Y.—The question is rather an academic than a practical one. It seems to be a matter of whether we see a spirit as he actually is in his own state or only a "projection" adapted to our own plane of consciousness. For all practical purposes we may treat the "extras" (usually as psychic photographs, representations of spirits sufficiently materialised to affect a photographic plate.

How should we bear our life
Without the friendship of the happy dead?

—EVELYN UNDERHILL.

"LIGHT" COVER DESIGN COMPETITION.

On Monday next, February 21st, the competition closes, and we trust that all the competitors will by that day send or deliver the designs that are to be submitted to the judges during the next week or so.

The announcement of the winning designs will be made in the issue of *LIGHT* dated March 19th. At the time of going to press for this issue a large number of competitors have sent in their designs, and in view of the importance to this journal of having a cover that will make history the judges have before them an extremely difficult task, but competitors can rest assured that the judges selected are in every way qualified to form a decision acceptable to every reader of *LIGHT*.

We believe that this is the first time in history that such a competition has been open to the public, and in view of the nature of our subject it is anticipated that some very unusual designs will be submitted.

ANTI-SPIRITUALISM.

A CUNNING DEVICE EXPOSED.

A pamphlet entitled "Spiritualism: Friend or Foe?" is being widely circulated. It claims to test the matter by the Bible. We can at least test one of the cunning methods employed to circulate the document by a reference to II. Corinthians, chapter iv., verse 2: "Not walking in craftiness, nor handling the word of God deceitfully."

We have received from a reader at Harrow a letter, from which we take the following statements:—

Yesterday morning a young woman knocked at my door, asked if I were Mrs. C—, and said she had been sent here to me by Mrs. —, mentioning the name of the founder of the Spiritualists' Society here in Harrow. She produced the enclosed pamphlet and asked me to buy it.

At 10 o'clock in the morning one is not disposed to give much time to such callers. I glanced at the book, saw the photograph of Sir A. Conan Doyle and the usual kind of illustrations that accompany this sort of literature, noted the words on the title page, "The claim of the spirits tested by the Bible," and thereupon took a copy. I afterwards realised how misleading a title can be. When I asked the distributor if she were a Spiritualist I got a non-committal sort of reply. This aroused my suspicions. I then asked if it were owing to Sir A. Conan Doyle's influence and work that this pamphlet was being circulated. She gave me to understand that that was the reason (of course she was right there—from her particular point of view) and also added that it was the expressed intention of the editor (or society) to visit every house in Great Britain to circulate the book.

I was asked (as the previous lady had been) to give names and addresses of friends who might like to buy the book. I gave two or three, with the following result:—

The first friend called upon is not a Spiritualist—though a thinker and a High Churchwoman.

The pamphlet-seller called, gave my name, and presented the book. My friend saw the misleading title and immediately said: "I am not at all partial to the teachings of Spiritualism, so do not care to buy a copy, thank you." "Oh, then," was the reply, "this book will just suit you, as it exposes Spiritualism." My friend then said, "How came Mrs. C— to buy it, if it is against that subject?" The reply was, "Oh, she doesn't know it is against Spiritualism."

Observe the subtlety of the method in selling the pamphlet! One certainly does not mind wasting the 1/6, but one would not knowingly send a doubtful book to a friend who is "beginning to see that there is something in this wonderful study of Spiritualism."

Also one occasionally rather enjoys a book expressing opposite views, but to have a book thrust one one (while all the time the impression is being given that it is the reverse of what it really is) is, to my mind, downright dishonest.

Another friend was called upon (a Theosophist this time) and the same method pursued as with myself. My name was given, and my friend said that the pamphlet-seller was really rather clever, as she did not give herself away by any direct statement, but managed to convey the idea that it was a new book on and for Spiritualism.

Knowing that this distribution is to continue all over the country, I felt bound to acquaint you with this, to my mind, deceitful method of circulating a pamphlet that can only do harm to the unstable of mind and thought.

"BIBBY'S ANNUAL."—We always hail the appearance of "Bibby's Annual" as a literary and artistic treat. The pictures, with the thoughtful comments attached to them, naturally attract our attention first, being beautifully reproduced and always representative of the highest types of art, but the letterpress falls little short. In the new number the Editor leads off with some "Musings on Social Welfare," and other contributions deal with "The Higher Patriotism," "What is Spiritualism?" "The Message of Rabindranath Tagore to our Western Civilisation," "William Blake," "The Place of Poetry in Life," etc.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 5d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. Clara O. Hadley.

Peckham.—Lausanne-road.—Lyceum Anniversary Services: 11.30, 3 and 7, Visit of L.L.D.C. Thursday, 8.15, Mrs. Imison.

Shepherd's Bush.—73, Becklow-road.—11, Public circle; 7, Mr. Symons. Thursday, 8, Mrs. Brown.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. H. Ernest Hunt.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Jeffreys; 6.30, Mr. Ernest Meads.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Mrs. Podmore, address and clairvoyance.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—11, Mr. Leslie Curnow; clairvoyance by Mrs. Annie Brittain; 7, Mr. Percy Smyth. Wednesday, at 8, Mrs. Edith Marriott.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Ronald Brailley, addresses and clairvoyance; 3, Lyceum. Wednesday, 8, Mr. A. J. Howard Hulme; clairvoyance, Mrs. Ormerod.

LEWISHAM SPIRITUALIST CHURCH.—The report presented at the annual general meeting of this society, held at Limes Hall on January 23rd, showed that during the three and a-quarter years in which it had been in existence satisfactory progress had been made. An additional expenditure of over £20 was incurred through the society's removal into a new hall in September, but in spite of this, there was a balance in hand of £70. The following officers were elected for the year: President, Mr. D. Leechman; Vice-President, Mr. F. L. Brown; Hon. Corresponding Secretary, Mr. A. L. Wilkins; Hon. Financial Secretary, Mr. S. Stennett; Librarian and Press Secretary, Mr. F. Symes; Assistant Librarian, Mr. J. H. Hellier; Organist, Mrs. Leechman; Assistant Organist, Mrs. Symes; Hon. Treasurer, Mr. W. Coleman; Committee, Mrs. Leechman and Mrs. Besan, and Messrs. Abethell and Young.

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The need of such a Society was never more pressing or important than it is to-day, for the reason that all those who are genuinely desirous of inquiring into these objects and their relation to life and conduct, should have every opportunity afforded them so that they can be directed and guided in a proper and reverent manner.

The present membership of the Alliance is a very large one, and includes representatives of the Church, the Press, the Medical Profession, Science, the Law, the Army and Navy, Literature, Art and the Stage; in fact, people in every walk of life can be found on its roll.

The Alliance has been carrying out its work conscientiously, honestly, and without special favour to any sect or creed during the many years of its existence. It has won the approval of some of the most distinguished minds in the land. Men and women of all denominations have, time and again, expressed their gratitude for the great help that the Society has afforded them in matters of a spiritual and psychical character.

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TERMS OF MEMBERSHIP.

The subscription of Members is One Guinea, or if elected after July 1st, Half-a-Guinea, and gives admission to all meetings. The subscription of Library Subscribers is Half-a-Guinea, and gives no further privileges.

Country Members may have books sent to them by post, but not oftener than once a fortnight, at a charge irrespective of weight of 1/- per parcel in advance, and must return them carriage paid.

The subscriptions of new Members, elected after October 1st, will be taken as for the whole of the succeeding year.

Information will be gladly afforded by the Secretary, who is in attendance at the offices daily, and to whom all communications should be addressed.

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IT ON THE "RACKETTY GHOST."

SEE PAGE 136.

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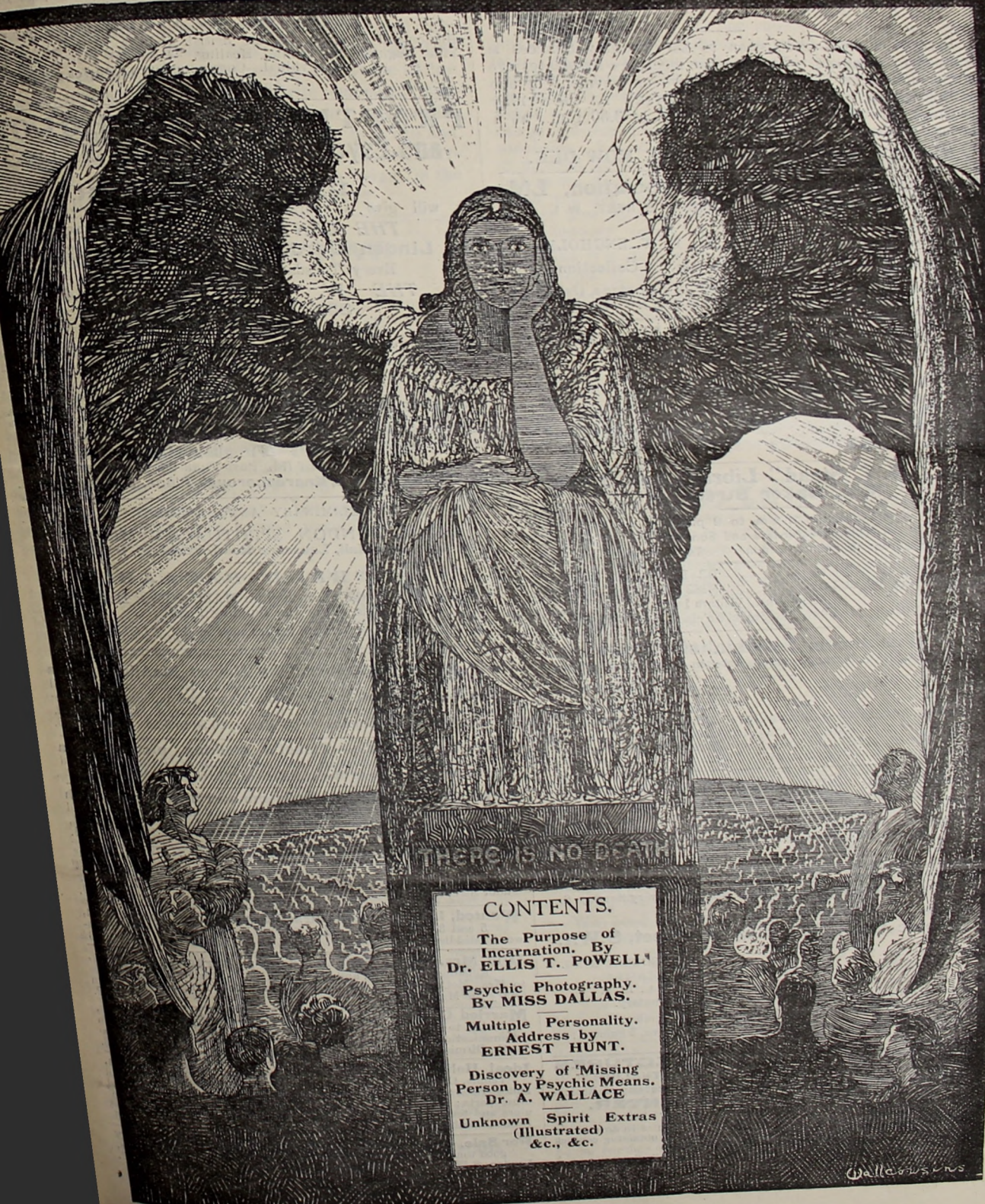
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[a Newspaper.]

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MEETINGS IN FEB.-MARCH.

FRIDAY, FEB. 25th, at 3 p.m.

Conversational Gathering. At 4 p.m., Trance Address on Psychometry. Medium, Mrs. M. H. Wallis.

TUESDAY, MAR. 1st, at 3.30 p.m.

Clairvoyant Descriptions by Mr. A. Vout Peters.

THURSDAY, MAR. 3rd, at 7.30 p.m.

Special Meeting will be held, and an Address given by Dr. W. J. Vanstone on "The Spiritualism of Paracelsus."

FRIDAY, MAR. 4th, at 3 p.m.

Conversational Gathering. At 4 p.m., "Talks with a Spirit Control," and Answers to Questions. Medium, Mrs. M. H. Wallis.

SPECIAL NOTICE.—Admission to the Tuesday Séances is confined to Members. To all other meetings Associates are admitted without charge, and visitors on payment of one shilling (except when Clairvoyance is given). At the Friday meetings, tea and biscuits are provided at 3.30 p.m., at a moderate charge.

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" " " " 6.30 p.m. ...	MISS FLORENCE MORSE.
Wednesday, Mar. 2nd, 3-5 p.m., Healing ...	MR. & MRS. LEWIS.
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For further particulars see next week's "Light."

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What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

In the course of his brilliant essay on "Incarnation," Dr. Ellis T. Powell referred to St. Thomas Aquinas as "one of the most acute minds which have ever been tabernacled in the flesh" (LIGHT, February 12th, p. 103). The "Angelical Doctor," as he was called, probed very deeply into the mysteries of life, and even in the thirteenth century he could discourse of many things which the theologians of to-day have still to learn. The materialisation of spirit forms is one of our own subjects, but even on that he has something illuminating to say. Let us quote the passage which many—even among psychical researchers—will read with surprise:—

The air in its tenuity presents neither form nor colour, but when condensed it can assume both, as seen in the clouds. In this way angels borrow the material of their bodies from the air which, by the power of God, they condense so far as may be necessary to form whatever body they desire to assume.

That is a very suggestive passage in the light of what we know of the process whereby spirits assume physical visibility.

Mr. Basil King continues his valuable series of articles on psychical phenomena in "Nash's Magazine" for March. These articles contain some striking messages from a communicator called "Henry Talbot," although Mr. King does not commit himself to any expression of opinion as to whether there is a real "Henry Talbot" at the back of the communications. But he does suggest that—

the means of communication with the plane next above us may be through the everlasting doors by which the subliminal opens upward. Through these doors the mind may go up and out; through these doors the light may come in and down. Just as prophets, psalmists, poets, painters, musicians, explorers, scientists, all teachers and helpers of the human race have taken the inspiration caught through these doors from more celestial realms of God's universe . . . so we, in our smaller ways, may catch an occasional beam that may be worth turning into utterance.

That is excellent reasoning, and accords with all we know concerning what is called "revelation."

The unseen communicator from whose messages Mr. King quotes has his own word on this matter, and

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and Newsagents.

we find him saying of the messages given through the medium (a young lady):—

They come by way of her subliminal mind, but their source is in us. Sometimes her mind may intervene and leave traces in the writing, and sometimes your own mind dictates to hers. But since your subliminal minds are in the light of truth, it matters little what source the mere words come from. Nevertheless, for purposes of communication between planes we beg you to think of us as personalities. I mean that when we write of abstract things, it matters little who we may be so long as you get truth; but as we wish to establish personal relations, we ask you, when you get our messages, to think of individuals here and to love them as much as you can. We do not want you, however, to do violence to your convictions.

That is a distinctly instructive message. We note with especial interest the allusion to "personalities." It suggests, however dimly, that "personality" in the next life may take a quite different aspect to the one we know here.

We would like to quote further from the messages of Henry Talbot—they are really valuable contributions to the literature of psychic messages. We must content ourselves with some excerpts from Mr. King's own comments:—

As a means to an end, the automatic pencil, the tipping table and the ouija board have no other value than that which belongs to any other instrument that will write or spell words. By what force they are moved I do not know, but I suppose that unconscious will must have something to do with the operation. Similarly I cannot tell why they will move for one and not for another, unless it is that unconscious will is not exerted with equal ease in all cases. In themselves and as themselves, they are all about as dangerous as a paint brush or a pen.

We commend that last observation to certain unbalanced people who are raging about the planchette as an instrument of the devil, showing in this respect far more superstition than the people they denounce as superstitious. On this question of superstition, by the way, we may quote once more from Mr. Basil King:—

Few forms of religion are free from it, few phases of scientific research, few philosophies or business undertakings. By superstition I do not, of course, mean the fear of walking under a ladder or of the number thirteen, but an excessive and ignorant trust to principles that have not been sufficiently tested. There is, too, a negative superstition as well as a positive, and incredulity may often proceed from the same kind of ignorance as the error it condemns. While the fact that a principle is avowedly tentative is not a reason for disregarding it; it is a reason for defending oneself against ignorance and excess.

We need add nothing to those entirely sensible observations.

JAPAN AND THE SPIRIT WORLD.

"The Times" of 15th inst. publishes a cablegram from its Tokyo correspondent showing that the Japanese have their own method of invoking spirit agency in a national crisis. It seems that the proposed betrothal of the Crown Prince to Princess Nazako, although opposed in powerful political quarters, was supported by popular opinion. At the great national holiday a dramatic call was made to the Japanese people to petition the spirits of departed Emperors, notably to appeal to the spirit of the Emperor Meiji, on behalf of the Crown Prince. Handbills making this proposal were also distributed. In the sequel the opposing forces gave in, and it was announced that there will be no further objection to the Crown Prince marrying the lady of his choice.

WHY WE SHOULD KEEP LENT.

BY MRS. F. E. LEANING.

The Christian religion, like the Hebrew and Mahomedan, enjoins the setting apart of certain times of the year for special religious practices. The characteristic note of the Lenten period is Repentance; its three features, Alms-giving, Prayer, and Fasting. The first is the one most in fashion, for to be generous is pleasurable. The second has also much support in practice, for it, too, is pleasurable to the devout, and often of great practical utility. But the last is largely ignored. We who have long since reached the level of habitual temperance in physical pleasures feel that it would be childish and unnecessary to leave the sugar out of the tea or the butter off the bread. Besides, why should we submit ourselves to any kind of privation, or go to the voluntary embrace of pain, when life will probably bring us our full share of it in any case? In fact, we think the instinct almost morbid. Yet it is one which stands out very prominently in the lives of the saints, and we are all "called to be saints." So let us look into the matter.

The actual objective of all discipline is spiritual efficiency, and its means, co-operation with the life-forces. What we want and love is Life, and "life more abundantly," as our Saviour tells us, is the aim of His own perpetual sacrifice. Yet pain is an evil, and to invite pain and inflict it on ourselves (even to the slight degree which we call inconvenience) is a thing we need good reasons for and can find plenty of excuses to avoid. But pain is everywhere in the world, and an inalienable element of life. It must therefore have some essential value in the eyes of the

day; until he repented and wrote with sincerity, when conditions slowly improved.

This brings us to the last point. In that world it seems to be a law that concealment is impossible: what a man is, is apparent. Not so here. Hence we find in the commandments of Christ the rule of secrecy laid down (Matt. vi., 1-18), that in alms-giving the left hand shall not know what the right does, that prayer shall be in the closet with shut door, that in fasting, or whatever practice we choose as its equivalent, we shall take precautions "that thou appear not unto men to fast." All this because our hearts are so frail that even the holiest acts may be a snare and the whitest deed be shadowed with the desire "to be seen of men." So that albeit we "must seek the soul in labyrinths of light," to quote once more Mr. Gow's unforgettable words, yet in this matter secrecy is the indispensable ally of sincerity of purpose. In heaven we shall know as we are known, but here—

"Meantime the silent lip,
Meantime the climbing feet."

—FRANCIS THOMPSON.

A "BIBLE TEST."

Mr. P. Ross (Golders Green) narrates a striking example of what answers in some degree to the idea of a "book-test." We give it below.

Fading Earth Life: From "Arnel."

THERE seems to be a great difficulty in the transmission of names, and also of dates of earth periods. Why is this, please?

I think you confuse the matter a little, do you not, my son? You speak of earth names once owned, and of earth periods once lived.

As to earth names, these are remembered for a time after transition by death; but new names are given here, to the exclusion of earth names.

This has the effect of the earth name fading, becoming dim, and at last almost, or quite, vanishing from the memory. Not so much while relatives are still on the earth, but after such time as they be all come over.

Then, as generations go by, the line becomes intermixed with other blood, and the connection is thinned in ratio, and at last is lost altogether. Exceptions there are, but few.

But most of all names fade from memory as interest in the earth period becomes of less account by its removal from the more immediate proximity of the present estate of a progressed spirit, and among the infinite variety of experience here it is forgotten.

The difficulty of remembering earth periods is a similar one, and as needless to our present concerns as to our future course.

There is also the fact of the continuous receding of our earth period, and the intervention of

event after event, in so long a line of links that it is difficult, on the moment, to pick out that particular link at the farther end and label it with earth time of day.

It is easy for one of you to spring a query on one of us whose will is all taut and strenuous and focussed on some message.

It is not so easy for us to make a sudden about-ship and sail for the one little section in our wake where a particular wavelet lapped our bow, and which has long ago flattened out upon the bosom of the waters, the while the ship still sped on, breasting swell after swell of the ocean.

Count each swell a century, and you will get at some idea of my meaning.

* From the Vale Owen Script.—Weekly Dispatch, July 18th, 1920.

Divine wisdom which rules all things, and it is a striking fact, emphasised by the consensus of many spirit communications, that pain continues to be felt and is in many cases intensified in the "worlds to which we pass at death." Although the higher and highest spheres are conditions of bliss, there is no gospel of unalloyed happiness for the children of men until those spheres are reached. Why is this? Because purgation lies before every one of us; it is a cup which none may refuse and which it is wisdom to accept here as well as hereafter.

But a touching error is made by some eager souls in thinking that self-denial for its own sake effects a good, like the Eastern devotee who gives himself up to long torment, or the Catholic who produces the stigmata. Self-discipline must always have for its aim a greater gain in life, and not its decrease, nor should anything be sacrificed which makes for life. The "sin which doth so easily beset us" is the thing that lawfully calls for the scourge. But there comes into view here a close connection between the principle of Fasting and of Alms. Unless the sugar which I deny myself goes to sweeten someone else's cup, little benefit accrues to me and none to him. Let us remember this is our practice of Lenten piety, for in the Unseen, even the negative activities have a positive result. Swedenborg tells us of a famous Theologian whom he visited not long after the latter's death, that he was occupying a mean and bare room, and that what he wrote "without charity" was found to have become a blank page by the following

He tells us that his son died quite suddenly in his bed a year ago, and that for the last five months the family have had many communications from the young man in their home circle by means of an alphabetical method.

A short time ago, on the anniversary of the day of the son's sudden transition, our correspondent and his wife received a message commencing with the words, "Bible Test," and directing them to look at Ezekiel xxiv., 16. On making the reference desired they found the following appropriate text:—

"Son of man, behold I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down."

The appropriateness of the words "with a stroke" to the circumstances of the son's sudden death is especially noticeable, and both the sitters were quite unfamiliar with the book of Ezekiel.

Mr. Ross gives another instance, curious, but of less significance, in which the sitters were told to look up the word "kibe"—misspelt in the message "kybe." To the sitters it was an entirely meaningless word, but the communicator said that it had allusion to a complaint from which his father was at the time suffering. And so it was, for "kibe"—not to be found in all dictionaries—means "a chap or crack in the skin caused by cold—an ulcerated chilblain"—a Shakespearean word probably unknown to all but those familiar with antique English phrases.

These "tests" may not pass the exceedingly rigorous standards of some psychical researchers, but they ring true humanly speaking, and will doubtless interest many to whom life is of more importance than the most "exact" of the sciences.

* The First Two Volumes of "The Life Beyond the Veil"—Vale Owen Series, viz., "The Highlands of Heaven" and "The Lowlands of Heaven," are published by Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2. They can be obtained at all bookshops and bookstalls.

PSYCHICAL RESEARCH IN ICELAND.

By A. VOUT PETERS.

When I received an invitation from the Society for Psychical Research of Iceland most of my friends pictured me as shivering there at midsummer, but although so far north the country receives the full benefit of the Gulf Stream, which really softens the climate. Readers of *LIGHT* will, no doubt, be attracted by the psychic side of Icelandic life, so these brief notes may be of interest.

The present inhabitants of Iceland are descended from Norwegians with a strong Celtic strain from Ireland, and the mixture of blood has given the race great physical vigour and active emotional and imaginative faculties. When I got into conversation with a friend who was not a Spiritualist, I heard this tale: "You know my grandfather had the same powers as you have; he saw the spirits of the dead, and used to tell us what was happening far away from the village where we lived. He would tell us, too, who was coming to see us, and although I and my brothers laughed, yet he was always right." My friend added that in the old days this was quite a common thing. Modern Spiritualism in Iceland started from Great Britain. During Mr. W. T. Stead's editorship of the "Review of Reviews," Mr. F. W. H. Myers' "Human Personality" was published, and Mr. Stead in his review called it the book for all time, not merely the book for the month. This attracted the notice of Professor Nielsson and a few young men, who started to investigate for themselves. The result was that a series of wonderful phenomena was obtained, accounts of which have already been published in *LIGHT*.

The Spiritualists of Iceland join hand in hand with the Theosophists, and work together to present an anti-materialistic philosophy to their countrymen, and the Theosophical Society have a most beautiful house and hall, where I had the honour of speaking. I was the first English-speaking person on their platform. My work created a great interest, and it was rather disconcerting as I could not walk through the streets of Reykjavik without being pointed at. Although the medium through whom the Icelandic people obtained such wonderful manifestations has now passed on to the spirit side there are still at least two mediums in the country. With one of the two, Mrs. Martha Jonsdottir, I had the pleasure of having a sitting. A simple peasant woman from a little village right in the country, she speaks no language but her own beautiful Icelandic, yet I obtained wonderful proofs of survival through her. She described to me very vividly three spirit persons, one of whom was Madame d'Esperance. I was connected with that lady during the latter part of her life. At this séance, as in the larger meetings, Professor Nielsson translated for me.

Iceland is also receiving the message of Spiritualism in another form. Professor Nielsson has preached a series of sermons which are Spiritualistic in their theme and interpenetrated with the truths of Christianity. A friend subscribed a sum of money towards their publication, and they are now in circulation. I saw books on occult subjects in Icelandic, Danish, and English, and a little magazine is being issued. All this work is not done without opposition, but the truth is still victorious.

Our friends are doing a very beautiful work in their own land—a land the history of which is the record of a great struggle for freedom and self-expression.

THE REALITY OF SUPERNORMAL PHENOMENA.

FROM AN ARTIST'S STANDPOINT.

By J. A. STEVENSON.

The consideration of portraiture arises in at least three of the many facets of Spiritualism—in "materialisation," in "spirit photography"—or "psychic extras"—and in clairvoyant descriptions. As in all departments of knowledge, the study of portraiture reveals a complex set of problems which are involved in the "why" and "how" of likeness.

The first condition in making a portrait from life is the head, and the next a source of light to illumine the head. The rule is that this source is so limited that the rays of light come in one general direction only—as from the top-left side—from the front, the left, and so on. In this way an effect of light and shade in the head is obtained, and colour becomes visible. It may be remarked here that when we say we see a head, all that is meant is that we see light reflected from those parts of the head which are visible to us.

In a portrait made from memory such a condition of lighting is pre-supposed, and in this way the head becomes visible in the mind's eye before the memory-reproduction is made.

These two conditions given, there are revealed "form" and "colour." Form shows itself in different ways—some are (1) by contour or silhouette; (2) by "drawing"—in the technical sense of the defining of shapes indicated by tones, colours, and anatomical arrangements; (3) by tone values which speak of relative densities of shades and shadows

and degrees of light; (4) by proportions of different shapes in relation to each other and to the whole head (these proportions are not confined to so-called features of eyes, nose, mouth, etc., but refer to shapes which appear in other parts of the face and head). Under this heading of form comes also (5) the intelligent appreciation of the underlying anatomical structures of bone, muscle, cartilage, etc., and their influence upon the surface; (6) texture (a quite important aspect of form) and (7) the influence of age.

This quick survey by no means exhausts the points of view from which the form of a head may be considered, but it may be said that a number of underlying principal forms exist and are common to every head, and this realisation gives such an understanding that a student of portraiture is enabled quickly to grasp essential and characteristic forms in each and every head.

Colour further complicates the subject of portraiture, for it not only varies from day to day but from minute to minute, and flesh colours are far too complicated to be even named.

Interlocked with form and colour is "expression," that bugbear of all portraitists, whether painters, sculptors or photographers. Nevertheless, the most delicate shades of expression of all kinds, as well as the most pronounced, are determined in portraiture entirely by the representation of form and colour—for every change of expression in a face is recognised only by changes of shape or colour, or both together, which a good portraitist can not only detect at once, but can predicate.

It is within literal truth to say that the range of form (seen by tone values—drawing, etc.) and colour in any one head is infinite, and the artist of greatest natural talent fortified by years of closest study is hard put to it not merely to portray but to discern what are the points which constitute a likeness, for he must see the essentials in all the ramifications in form and colour referred to, and their subtle combinations, and depict them in such a way as to convey that impression to the eye which carries with it the idea of a good likeness.

Photography has enabled us, by optical apparatus and chemical means, to produce in an easy way portraits which reproduce the subtle effects of form in a very wonderful manner. In a good photograph from life one may observe all the points spoken of, such as the effect on the surface form of the anatomical basis of bone, muscle, cartilage, veins, etc., the principal "accidental" forms shown by light and shade and shadow, the texture of surface, expression and much more, in spite of falsifying effects on form by the lens and the untruthful representation of tone values by the sensitised plate.

It needs no further emphasis to show what difficulties beset a clairvoyant in his praiseworthy attempts to give a verbal description of a face, and how inadequate such a description must necessarily be. Indeed, it is doubtful if any ordinary sitter would be able to recall to mind the details of a fuller description than an average clairvoyant gives. The need for a special training in facial descriptions applies to the would-be investigator no less than to the clairvoyant, if much is to be gained from such descriptions. Apropos of this, I recall an instance of a lady who forgot whether her living brother, whom she had recently seen, had a beard or not!

In the study of materialisation the student of portraiture can bring to bear upon the subject a fund of knowledge. If masks were fraudulently used he could spot them at a glance, the wax model or the *papier-mâché* face would declare itself in a moment. He could state in definite terms why a real materialisation resembled life.

The only materialised face which the present writer was enabled to examine closely with all the evidence such as has been detailed above, was one of a living head. One peculiarity associated with this instance was the unusually "well groomed" appearance of the face, perhaps more aptly described as having the effect of being made of *new flesh*.

"Spirit photography," which at the moment is being discussed in *LIGHT*, is a subject upon which a knowledge of portraiture may have some direct bearing. The faces of "spirits" depicted in the illustrations which have appeared recently in *LIGHT* have, from the point of view of portraiture, all the essential characteristics of photographs taken from life. Their appearance fulfils the first two conditions for a portrait mentioned at the beginning, namely, a head, illuminated by light from a definite direction. The other characteristics which refer to anatomy—subtleties of tone—effects, drawing, etc., easily recognised by a portraitist, show as much evidence in themselves of having been taken from life as any ordinary photograph.

A theory is propounded of the employment of a psychic transparency, through which the plate is chemically affected. The problem now is, "How does this transparency come into being?" The solution which suggests itself is, that the transparency is made even as an ordinary photograph or lantern slide is made—by mechanical means, for the resultant photograph bears the impress of having been made by some such mechanical process from a living and illuminated original. Is this the spirit body?

[Mr. J. A. Stevenson is a member of the Royal Society of British Sculptors and an Associate of the Royal College of Art, London. He has been an exhibitor at the Royal Academy for many years, and is represented by a work at the National Gallery of British Art, Millbank.]

THE PURPOSE OF THE INCARNATION.

A CHRISTIAN VERITY IN THE LIGHT OF MODERN PSYCHIC SCIENCE.

By DR. ELLIS T. POWELL.



DR. ELLIS T. POWELL,
Author of several works
on Psychic Science.

In two recent studies, necessarily brief, we looked at the fact of the Incarnation, in a humble effort to understand something of its real character. We may now go on to ask ourselves what was the purpose of this sublime experiment? What was the character of the flesh in which God became manifest, when He dwelt among us? "Now the works of the flesh," says St. Paul, "are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like." These are what St. Paul calls (Eph. iv., 22) the Old Man (palaio anthropos), or better and more accurately, the Ancient Man. We use St. Paul's very word palaio when we say that man, energised by the indwelling spark of the Godhead, has come up from the palaeozoic age. I do not mean, of course, that there were men in palaeozoic times: but there were the creatures from whom (through God alone knows what ages of struggle and agony, by what endless and complex evolutions and mutations), man has come to be what he is. The organism evolved from stage to stage, up to the point, misnamed the Fall, where it learns to distinguish good from evil, and at which it acquires a moral sense (one of the two most wonderful things in our universe), and so can even pass its censure upon animal propensities which were once its innate and unchallenged tendencies. Urged on by this dawning moral sense it seeks to suppress immoral or non-moral manifestations of its prehistoric identity, whose traces remain obvious in almost every organ of the body—as, for instance, in the gill-clefts which still mark, in the human foetus, its far-away amphibious ancestry. That is to say, palaio anthropos—the Ancient Man—in St. Paul's own graphic words, is of the earth, earthy, because the Divine Spark plunged deeply into matter and has a long, upward path to tread: while the New Man is to be of heaven. But how is the New Man to be introduced? Whence are his genesis and inspiration to come—for come they must, if progression is to go on from morality into spirituality. Christ Himself supplies the answer, in the course of His own dealing with an anxious inquirer. "Except a man be born from above" (not "again," as in our version) "he cannot see the Kingdom of God." The biological birth-process (from below) must be reinforced by the dynamical spirit-embodiment (from above) if the man is to be capable of entering into the whole of his heritage.

Throughout the prehistoric ages—the stone age, the bronze age, the iron age—and then throughout such historic periods as we glimpse in the Old Testament, the upward struggle had gone on. At length, in the fulness of time, the stage was reached beyond which the Old Man could not advance without such inspiration, stimulus, and guidance as could only be conferred by an actual visitant from the spirit spheres. The obsolete and clumsy moral law, largely framed by himself from his own experiences, gropings and questionings, had become like an unexpansive suit of mail riveted on a growing man. The Law was stifling the Ancient Man. In St. Paul's words (Gal. iv., 3, 4) we were slaves to the rudimentary principles (stoicheia) of the world, and these had become an anachronism in the presence of man's moral achievements, modest as they were: and thus when the fulness of time came, God sent forth His Son, born of a woman, born subject to Law, to redeem those who were subject to Law. How easily the great Apostle's words drop into their place in the argument! The first Adam—the Old Man in the general sense, not the legendary individual Adam—had succeeded in becoming a living soul (psyche zosa). The last Adam—the New Man—arrives at being a life-giving spirit (pneuma zopoion). The advent of the first Adam is the arrival of humanity in the flesh by the development of a living soul out of the original implanted spark of the divine; that of the second Adam is the indwelling of the supreme spirit in humanity.

It was to initiate the new stage of this progress—to show us the birth "from above"—that the Supreme Psychic, for the benefit of us men, and for the sake of our salvation, came down from heaven. For what is salvation? Much more than its technical theological significance, the fruit of ages of imperfect understanding, would lead us to suppose.

It is infinitely more than preservation from the wrath of a supposedly angry God, or safety from the consequences of some failure to understand a dogma in precisely the strict technical sense, required by an alleged jealous Deity. The Greek word used by the New Testament writers is soteria, which really means a "safe return." In fact an allied phrase is used by Demosthenes to signify a safe return home, while another is employed by Thucydides in the same sense of a return to one's own Fatherland. And while I am writing of this beautiful meaning of the Greek word which we imperfectly translate as "salvation," there has no doubt flashed across the reader's mind the memory of Tennyson's lines:—

Sunset and evening star
And one clear call for me,
And may there be no moaning at the bar
When I put out to sea;
But such a tide, as moving, seems asleep,
Too full for sound and foam;
When that which drew from out the boundless deep
Turns again home.

Of course the New Testament writers frequently utilise Greek words in technical senses of their own, quite different from that in which the classical Greek authors use them: but on the other hand this sense of soteria is so full of suggestiveness, and so utterly apt to our present line of thought, that I want to follow it a little further. I have, at all events, the excuse that in discussing the spirit's return home we are on comparatively familiar psychic ground, so to speak, and need take nothing dogmatically for granted. If, on the other hand, we find that science and the fundamentals of Christianity run on parallel lines, I for one should be most profoundly gratified at the discovery of another testimony to the soundness of my belief that in modern psychic investigation we have the most potent auxiliary yet allied with Christianity.

Now we have seen that the spirit living beyond the bounds of space, and time, and matter, takes upon itself the limitation of consciousness within those bounds. It flows into the mould of human form, but it can only manifest there under the existent conditions, and with the available instruments. Omniscience in the spirit spheres cannot subsist as such when the spirit is circumscribed by terrestrial limitations of sense and space and time. What it can do, and what it did do in the case of Christ, is to select the best available human personality through which it can find expression. The spark of the Divine is in us all, but in an infinitely smaller measure than in Him Who was the brightness of His Father's glory. It is remarkable that Christ always distinguishes between our relationship and His relationship to the Father, though He does it in so subtle a fashion that the distinction is frequently lost in the translation. He always uses the article in speaking of His Father, but omits it in reference to God's fatherhood of mankind. Thus, after the Resurrection, He says, "I go to the Father of me and Father of you" (John xx., 17). Our version, "I go to my Father and your Father" does not bring out the subtle but definite emphasis on His own peculiar sonship. So that we may say that neither our individual spark of the Divine, nor its manifestation through our human personality, attains the heights of development which we see in Christ. St. Paul explicitly declares that this is so. "In Him," says He, "dwelt all the fulness of the Divine Nature after a bodily fashion" (I. Cor. ii., 9)—not "In Him dwelt all the fulness of the Godhead bodily," as our translation rather misleadingly has it. And the Apostle does not hesitate to pray that a measure of this same fulness may be given to His disciples, "That ye may be filled," says he, "even unto the fulness of God" (Eph. iii., 19). He sees no reason why Christ, thus descended from spirit into matter for the benefit of us men and for the sake of our return home to the higher spheres—I say he sees no reason why this Christ should not evolve more Christs. That is to say, he desires that the vibratory responses of humanity to its innate spiritual promptings shall be quickened by this new influx of power, brought from the more exalted spheres by Christ, into a higher life and a safe return home. "He that raised up Christ Jesus from the dead shall quicken the life of your mortal bodies through His spirit that dwelleth in you" (Rom. viii., 11).

But no effort to attune the personality to higher things; or, in technical language, to raise the rate of vibrations; or, again, in St. Paul's words, to quicken our mortal bodies, can go on for long without producing an effect upon the body itself. If the conditions of physical health are available, the change may be in the direction of augmented vigour and beauty. If they are absent, the accelerated vibrations will show themselves in that peculiarly refined and spiritualised expression which one sees on the faces of saintly invalids, or of old people fast approaching their own

departure to the Summerland. It would be impossible to estimate the work done by the Incarnation, as the well-spring and sustenance of the devotion of nearly two thousand years, as a stimulus to this process of accelerating the human vibrations. The results are on record in twenty centuries of saints and martyrs, of every era and of every rank in life. If the descent of the greatest of Psychics into terrestrial limitation had no more than that, the Incarnation would have been a thousand times worth while, a thousand times justified by its results for our struggling humanity.

But this peremptory claim of Christianity upon the allegiance of the world has been based very largely indeed upon the spectacle of the Cross. It is by the picture of the Cross that we symbolise the whole stupendous transaction. And, unhappily, around the Cross has grown up a misapprehension, as crude as it is extensive, with regard to the real character of that epoch-making event. The traditional interpretation, which held its ground down to my own boyhood, and is still the faith of thousands, is that this death on the Cross was a bargain between Christ and God, or between God as Father and God as Judge, under which, in consideration of His Son dying a terrible death, God undertook to refrain from executing vengeance upon the human frailty which His own hand had made. Thus represented, the Atonement is not only brought down to the level of a piece of huckstering, but is set forth as huckstering of a singularly odious type, since there is no human Father who would make the forgiveness of a group of wretched offenders depend upon the sacrifice of his own son's life. Viewed in its cosmic aspect, viewed in the light of what we know (and it is little enough as yet) of the secrets of the spiritual planes, the transaction assumes another aspect altogether.

The basis of the Incarnation as a factor of the Atonement is to be found in that passage in which St. Paul declares that in Him (*i.e.*, in Christ) "all things consist: of Him and to Him, and through Him, are all things" (Rom. xi., 36). St. John affirms that "apart from Him, nothing that exists came into being" (John i., 3). Evidently the Incarnation was the mode by which the Absolute entered the realm of time and space and matter. By the Absolute we understand—so far as we may understand—being apart from all relationships, being existent in and by itself, and altogether self-dependent. We cannot fully comprehend such a state of being seeing that we ourselves depend for our hourly and momentary existence upon relationships with the air we breathe, the earth we inhabit, and the fellow creatures who surround us. But we saw at the outset that man represented a plunge of the Divine spark into the depths of limited being. He was, in this view, the eternal Absolute seeking adequate expression in space, and time, and matter, and gradually evolving that self-expression into such a piece of work as man. If that be a sound view, we can discern a reason why the full perfection of expression should ultimately be sought by the sending to earth of the exalted spirit who had been what we may paradoxically call the intermediary between the Absolute and the Creation. God is now immanent in all life. To quote Miss Woods, a universal consciousness implies a universal sensitiveness, so that not even a sparrow falls to the ground without a thrill passing through that which was once the Absolute, but is now joined indissolubly with the things of time, and space, and matter. In a word, the Divine Nature descended into matter so that it might ultimately raise humanity into participation with the Divine Nature itself when the plunging spirit at last returned home. And He in Whom the descent took place is definitely characterised in the Revelation (Rom. xiii., 8) as the Lamb sacrificed from the time when the world was flung downwards. The Word "was made flesh and dwelt among us and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." Even so we may say that the Logos died when He accepted the limitations of time, and space, and matter, veiling the supreme intelligence in the lower consciousness of humanity: and by His death when He was lifted up on the Cross He perfected the process, and set in motion those currents of devotion which, in His own words, were to draw all men unto Him.

Of the many questions which will have suggested themselves to our minds there is one which I cannot pass over in silence, partly because it is to me very attractive, and partly also because I am frequently asked for my opinion about it. I mean the question: Was there an Incarnation for the other worlds? As we look out at night upon the innumerable stars—all of them really mighty suns, far mightier than ours—which gem the midnight sky, and as we notice, here and there, the mere handful of planets belonging to our own solar system, it is hard to avoid the query: Was there an Incarnation for all these other worlds? Was there an Incarnation for every other planet which, like ours, rolls round a sun in the Milky Way? Was there an Incarnation for the planets that whirl round the suns in the Pleiades, which we see overhead every night, and in the Lyre, and in the Great Bear? Now we know that the laws of gravitation hold good in the other worlds. We have the best of reason for believing that they consist of the same chemical elements as this world of ours, with some possible additions. Further, we are aware that the physical conditions under which life would be lived in the

other worlds, supposing it to exist, would be very different from those to which we are accustomed. For instance, in our neighbour planet, Mercury, lead would be always in a melted state, owing to the intense heat: while in our other neighbour, Jupiter, our weight would be so huge that our legs would not support us. And yet, however widely variable the conditions of life on the various planets may be, I have never been able to see any reason why they should not be inhabited by beings whose evolution, like our own, has fitted them for the particular environment in which they live. But if that is so, then they also, like ourselves, doubtless enshrine a spark of the Divinity in a physical frame: and in that case also, there would be the same need for its sojourn, its safe return home to its native spirit plane, and consequently for the same guidance and inspiration which in our world the Incarnation has brought us. Ours is incarnation as *man*; theirs in whatever form conscious and rational life assumes in the respective planets:—

Not in our little day
May His devices with the stars be guessed,
His pilgrimage to thread the Milky Way
Or His bestowals there be manifest.

But in the eternities
Doubtless we shall compare together, hear
A million wondrous gospels—in what guise
He walked the Pleiades, the Lyre, the Bear.

O, be prepared, my soul,
To read the inconceivable, to scan,
The million forms of God those stars unroll
When in our turn we show to them a Man.

SIR OLIVER LODGE AND EINSTEIN THEORY.

In the February issue of "Nature," Sir Oliver Lodge is represented by an article on "The Geometrisation of Physics, and its Supposed Basis on the Michelson-Morley Experiment." It is far too abstruse a subject for the many, but we may note Sir Oliver's view that the geometry of Relativity, though described as a "natural" geometry free from metaphysics, might equally well be called an abstract sort of theoretical physics, and not geometry at all. Relativity, he thinks, is "not a Newtonian step; it is rather a blindfold method of investigation, like Entropy and Least Action." In his concluding sentence, after referring to the genius of Einstein in the application of Geometers, Sir Oliver writes:—

"But notwithstanding any temptation to idolatry, a physicist is bound in the long run to return to his right mind; he must cease to be influenced unduly by superficial appearances, impracticable measurements, geometrical devices, and weirdly ingenious modes of expression, and must remember that his real aim and object is absolute truth, however difficult of attainment that may be, that his function is to discover rather than to create, and that beneath and above and around all Appearances there exists a universe of full bodied, concrete, absolute Reality."

"THE LONDONER" AND THE POLTERGEIST.

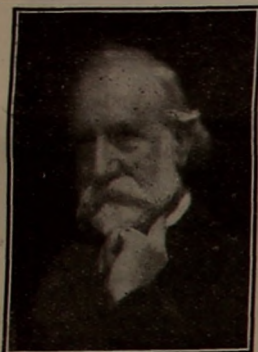
"The Londoner," of the "Evening News," whose appeal is to the intelligent newspaper reader, is properly contemptuous of the credulity which attributes all poltergeist phenomena to the pranks of mischievous boys. As an antiquary he knows that poltergeist phenomena are matters of historic record, and that the theory of human agency in every case is quite untenable. "The Londoner," in fact, believes in the reality of the poltergeist, but (as we know) his idea of ghosts is not ours. "The ghost," he tells us, "is a thin-witted creature who knows little about the world in which he flitters." Those who have studied the ghost intimately think differently. To us many forms of spirit activity are rather in the nature of a shadow pantomime. The shadows on the screen are flat, dark, impalpable, often grotesque in appearance—"The Londoner" could describe them admirably, but it would not sum up the matter. A peep behind the scenes would tell quite a different tale. It would reveal human life and activity only very faintly depicted by the moving shadows. A ghost may appear at times to be a half-witted fragmentary kind of being, because we can only see the impression he makes "on the screen." On his own plane of existence things are very different, how different we shall only know when our time comes to join the spiritual fellowship. Like the traveller (in Goldsmith's Essays) whose appearance was the subject of ridicule in a foreign country the ghost who visits the earth might well retort, "Good folks, I perceive that I am a very ridiculous figure here, but I assure you I am in no way reckoned deformed at Home."

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DISCOVERY OF A MISSING PERSON BY PSYCHIC MEANS.

BY ABRAHAM WALLACE, M.D.

A REMARKABLE CASE.



DR. ABRAHAM WALLACE.

In May, 1901, I read a paper before the members of the Society for Psychical Research, London, dealing with the case of the missing stockbroker, Mr. Percy L. Foxwell (vide "Journal of Society for Psychical Research," Vol. X.).

Since that I have been interested in the elucidation, by practical psychical research, of several mysterious cases, but have considered it quite inadvisable to make public the details of many of these, such as several murder cases, the mysteries of which our police authorities have still to solve.

In the future, when capital punishment, which is really legalised murder, shall have been abolished—when we have advanced from the pre-Christian practice of demanding "an eye for an eye," and "a life for a life," towards the "seventy times seven" forgiveness, now regarded theoretically as the basis of our Christian ethics, but not yet unfortunately made practical in this year of our Lord 1921; and when the treatment of our criminals in our gaols and penitentiaries, now based on ignorance, error and superstitious prejudice, has been improved, and brought into conformity with Spiritual Science and Philosophy (vide "Spirit Teachings," by "M.A. (Oxon.)," p. 19), then we shall be able, with properly constituted circles, consisting of ethically evolved, high-minded, healthy men and women, in conjunction with a proper sensitive, to unravel nearly every case now beyond the ordinary detective methods of our criminal authorities. The first business of any group of persons anticipating such work is to ascertain from the guides of the sensitive the exact conditions under which to proceed with the investigation, and to know that all the persons will combine to make a really harmonious circle.

A PRACTICAL TEST.

The following case of psychic investigation entered upon to discover, if possible, the fate of a missing lady, is very interesting. I was one of a small circle, consisting of four investigators, with the medium, Mrs. Etta Wriedt, sitting "with one accord," on Christmas Eve last, to discover the whereabouts of a lady who disappeared on a foggy Sunday afternoon, 28th November last. The sum of £250 had been offered for her recovery, and advertisements inserted in numerous newspapers, but no trace of her had been discovered. Various mediums had been consulted, but without satisfactory result. The sitters on the occasion referred to were Mr. S., a relative of the missing lady; Mrs. D., a Scotch friend of hers, who knew her well; Mr. M., who was also well acquainted with her; and myself. Till the morning of the sitting, I did not know anything about the case, but having been helpful in many other cases, I joined the circle; doubtless each one contributed a certain psychic element required to give satisfactory conditions for our unseen helpers to use our splendid medium, Mrs. Wriedt.

I was told that Mr. S. and Mr. M., who belonged to a small home circle, had through the table, and by direct voice, received messages that she had suffered a watery death. I heard also that a trance medium on December 6th gave a message purporting to come from the brother of the lost lady, who passed away in the war in 1915: "Tell them I am looking after her. She could not help it. Something in her head told her to run away. She is in the water," etc. There were other sittings, with more or less indefinite results.

Our special sitting took place at the Stead Bureau at 6 p.m. on Christmas Eve, and a verbatim report was made, but I can only give now but an abstract of the investigation.

Dr. Sharp, Mrs. Wriedt's principal helper, came at once, indicating that he knew the reason for our sitting, and, addressing Mr. S., said: "Whatever happens is right—whatever you may think; this is so. Get that in your mind. When she left home she never intended to come back," etc. Here another voice, apparently a female voice, was heard addressing Mr. M. as "Daddie dear," and seeming very impatient to speak. He recognised his daughter, D., who had passed over at Easter, 1919. Dr. Sharp, in an abrupt tone, said: "What's that?" as he seemed to be quite unaware of her presence. Mr. M. replied: "Oh, my girlie was speaking, Doctor." Dr. Sharp continued: "I can only conclude, if she is out of the body, she must

be hovering near it on the earth plane. . . I am going on trying, and I'll find her dead or alive. I'll get it cleared up, if I can, whilst you are sitting." Then he gave us some details which, he said, he had learned from "the boy"—that is, her brother—as he seemed to have got into contact with him. Addressing Mrs. D., Dr. Sharp said: "She once told you she wished she was dead." Mrs. D.: "Yes, that is so."

Dr. Sharp then spoke of the conditions which had led to her worries, and subsequent disappearance, and made some interesting remarks to me as to the inherent constitutional qualities of women, and stated that "over-reaching (overstrain) must bring trouble, and affect the brain," and concluded by saying, "I'll see what I can do."

IN THE WATER.

There was silence for some three or four minutes, when a feeble, very doleful voice, as if struggling to speak, said: "Uncle, Uncle, dear. Uncle Robert!" Mr. S.: "Yes—is that for me? Is it Charlie?" The voice, in a greatly distressed tone, said: "Nellie" (the lost lady's Christian name). Mr. S.: "Oh, Nellie, dear! Where are you?" "Water," and a peculiar gurgling and choking sound was heard. Mr. S. said: "In the water, dear?" The voice said, with difficulty, addressing Mrs. D.: "Yes, oh Mrs. D—" (giving the lady's full name). Both Mrs. D. and Mr. S. begged her to speak again, but she did not.

It is interesting to note how the returning "Nellie" took on the physical conditions existing when she passed out of the body. This is the usual state of matters, either when an incarnate intelligence takes control of a trance medium, or when manifesting for the first time, as did "Nellie" in struggling for breath.

Very shortly thereafter the same sweet, girlish voice came again to Mr. M., saying: "Daddie, I'm here—give my love to mother and grannie," and kept up quite a long conversation with her father and Mr. S. Her father said: "You'll help Nellie, won't you?" She answered so sweetly: "The older spirits will help Nellie. Higher and stronger spirits will," etc.

Shortly after, a voice addressed Mrs. D., giving a name. Mrs. D.: "I can't make the name out—who is it?" "John—John McPherson," the voice said with a strong Scotch accent. Mrs. D. remarked: "Oh, Captain McPherson!" He told where he came from, and we learned that Mrs. D. knew him years ago on the Clyde, and also his brother. McPherson said: "Noo, about this lassie, I'm to help ye a bit. I've been trying for weeks to follow her about. She's in the water." I asked: "Captain, where is the body?" He told us that she had jumped from London Bridge about ten or fifteen minutes to three on the day she disappeared, that the body was held somewhere near the last bridge on the north side of the river. He said: "I've been pegging awa' at this matter," and further, "I know as much about water as any body. We do what we can to help one another."

After a short pause, Dr. Sharp returned, and started to speak to Mr. S., when suddenly he switched off, as if somebody had informed him of Nellie's visit. Then he said: "Oh! she's been here—what did she say? Did you ask her where her body was?" We indicated what we had learned from McPherson. He asked: "What are the police doing? They have not been very energetic about it."

After some further conversation, Dr. Sharp said: "We'll do all we can to help," and suggested that the river should be dragged near the place indicated by McPherson.

So terminated a most interesting and instructive séance, showing especially how those beyond the veil have different duties, and how they are fitted for varied occupations; how a spirit of great capacities like Dr. Sharp was unable to locate the missing lady, while McPherson, a spirit from a sphere nearer the earth plane, knew all about her.

THE SEQUEL.

Mr. S. soon afterwards visited the police, and told them where they might look for the body. They wanted to know who gave the information, and he said someone who knew about the tides and currents on the river.

I understand the river was dragged about the locality indicated without any immediate result.

The body, however, was discovered, as it was left by the ebb tide on the north bank of the river at Millwall, on the 6th January, and was identified by her uncle, Mr. S.

"YES, as my swift days near their goal
'Tis all that I implore,
In life and death a chainless soul,
With courage to endure."

—EMILY BRONTË.

SPIRITUAL GUIDANCE.

AN EXAMPLE OF INTELLIGENT CO-OPERATION.

BY ALAIN RAFFIN.

The article by Dr. J. Stenson Hooker in *LIGHT* of December 18th, 1920, calls to my mind a recent experience of my own, which may be of interest.

I am a medical masseur and psychic healer, and was recently recommended by Dr. Hooker to a Mr. S., who was seriously ill. He had a very rare form of paralysis, to which he succumbed a few days after I had been to see him. I was only able to afford him relief from pain. He bore his sufferings with noble fortitude, and was a considerate patient.

On Thursday, December 2nd, I called, as usual, in the afternoon, to find he had passed away that morning. After conversing for a time with the widow I went out and bought a few flowers. That night while praying in my room for the repose of his soul, I had a lovely vision of his spirit-form being led by two angels. Each held an arm and covered one of his eyes.

They led him to what looked to me like a large and spreading plane-tree. There they placed him against the trunk, and gave him a covering of leaves, fresh and green, perhaps for healing purposes.

Next morning I looked in on Mrs. S. to see if I could be of any assistance, and told her my vision, and that I considered the angels to be his and her guardian spirits.

As we sat talking she asked me if I could come to the funeral at Golders Green on Monday, the 6th, and also if I knew anyone who could or would sing "Oh for the wings of a dove," at the crematorium, as Mendelssohn's beautiful song was a great favourite with her husband. I had never heard it, nor did I know anyone who sang it, or who could sing it at the ceremony.

That evening I was sitting in a "circle" with a Mrs. B. as medium. At the close of the séance one of her controls asked the circle if they would like to hear her sing? There were ten of us, and we all said "yes." In a beautiful and powerful voice, to my intense surprise and delight, she sang "Oh for the wings of a dove"! I thanked her, and thought it was incumbent on me to relate to the other sitters the circumstances narrated above, including the request made by the widow for someone to sing. She quickly replied, "I am singing it for him: he's resting. You saw the tree, but you did not see the stream."

Now comes the intelligent perception and co-operation. After the séance one of the sitters, a Miss F., a total stranger to me, said, "I have a sister, a professional singer, who sings that song. But she does not live in London. She is in Carshalton, and, if not engaged, I am sure she will be glad to oblige."

So on Saturday morning I told Mrs. S. that her wish might be fulfilled, relating the above, but telling her not to be disappointed. She was able, however, to get the kindly services of Dr. Hooker's niece, who has a magnificent contralto voice.

When I arrived at the crematorium on Monday I met a lady coming away. She recognised me by the description her sister had given, and introduced herself as Mrs. R., Miss F.'s sister. She said, however, that as they had managed to get someone to sing, there was no need for her to stay, but she was happy to have come.

However, I persuaded her to come back as I was sure Mrs. S. would like to meet her. I then found that the other lady could not render the soprano "Oh for the wings of a dove," and had chosen two other pieces for the occasion. So Mrs. R. gave the desired solo, soothing the widowed heart, not only with its beauty, but with the knowledge that her prayers were heard and answered.

The chief feature that strikes all Mrs. S.'s friends, when she relates this, is the unselfishness of a total stranger coming all that distance just to oblige. But, as I say, if we do not learn service, then we labour in vain.

[Mr. Raffin encloses names and addresses of Mrs. S., Mrs. R., and Mrs. B., but not for publication.]

ANSWERS TO CORRESPONDENTS.

G.H.F.—As to paid mediumship we have already expressed our views. But, of course, opinions differ. There are some who maintain that mediumship should be placed at the service of the community without money and without price. That is, of course, an ideal state of things. But in this work-a-day world even the prophet and the poet have to look to their gifts for subsistence unless they have any other means of living. And to require a medium to give his time and strength to his gift without recompense does not strike us as a reasonable demand.

ENQUIRER.—We would recommend you to read both the articles appearing in *LIGHT* and some of the best books on the subject before entering seriously on the practical side of the question. It is just possible that the chimes you heard as described were the outcome of clairaudience, but this could only be determined by close examination of the matter and careful experiment.

THE INDEX OF *LIGHT* for 1920 is now ready for binding with the volume, and can be had from this office price 6d.

"THE HUMAN ATMOSPHERE."

A patient brought me to-day (January 30th) a copy of *LIGHT* for the previous day, pleased that my work should be recognised and mentioned by F. E. Leaning (page 76), although nearly thirty years have passed since the series appeared in "The Provincial Medical Journal."

Some of your readers may be glad to see some of my more recent articles appearing monthly in "The Medical Times" dealing with these subjects as they affect the practice of medicine. However, it is the subject of my paper which I would bring under notice, especially as the "Aura" has been thought to be a product of the force or energy exteriorised by mediums. Dr. Walter J. Kilner's book bearing the above title, has just been republished by Kegan Paul, a book his friends have long been anxious to see reissued, and he succumbed to a cardiac affection in June last, immediately after correcting his last proof sheet.

Dr. Kilner demonstrated to me and a medical friend the human aura about eight years ago. I saw it as a luminosity running parallel with the extended arm of the nude woman, under just sufficient light to reveal the contour of her body; I saw her project it *at will* from her finger-tips, a foot or more, like faint steam issuing from a kettle, *en panache*. I saw the aura *at will* tinted a light azure and roseate, both from her hand and in the axilla. I saw also the aura emanating from the hands of Dr. Kilner himself, and further on moving the finger tips of both hands up and down a few inches apart I saw that it was *coherent*, i.e., *it held together*. It is only lately that I have regarded this appearance of cohesion or elasticity as important. At the time, Dr. Kilner was reticent with respect to the aura being associated with other similar appearances of energy. Again, his death has left workers much to do with respect to full interpretation of the aura as a means of medical diagnosis, apart from the aura as a possible indication of mediumistic potentiality. At present a good photograph cannot be obtained of the aura, and therefore it has not the medical scientific value of the skiogram afforded by the Röntgen Ray method. I have lately obtained a "Sthénomètre" from Paris, an instrument which measures in angular degrees the unknown force operating on a delicately poised indicator of large straw or reed. This force is named "exteriorised nervous force" by the inventor, Professor P. Joire, and is also supposed to be the same as that exteriorised by mediums. Here again is an almost unworked *terra incognita* for workers to explore, and it seems that "aura" and "exteriorised nervous force" may both relate to similar conditions. At all events the forearm moves the indicator of the dial the same as it is moved by the applied hand. Both methods are full of the deepest interest and possibilities for future development.

J. BARKER SMITH, L.R.C.P.

THE PROPHECIES OF FRANCIS GRIERSON.

Mr. Francis Grierson, who is acclaimed in America as mystic, seer, and inspired musician, is, as many of our readers will know, the author of several books whose fine literary quality has given him a high place amongst authors. They have won the admiration of Maeterlinck, amongst others, as works of genius.

The American newspapers have just published some predictions made by Mr. Grierson, who, it is remembered, definitely predicted the Great War several years beforehand.

March is to be a specially troublous time in London and Paris, with serious reactions in the Balkans, Turkey, India, China and Japan. "Political confusion" will prevail in the United States.

In April he foresees panic in the American stock markets, for June adverse conditions for the great film industry. In July we are to have revolutionary disturbances all over the world. August is to see a great political split in America; and September to bring up in an acute form the question of the war indemnities due from Germany and Austria. October will witness a great exodus from Russia and Eastern Europe to South America and Mexico. December is to give us a "new political dispensation" beginning on the 22nd at 2 p.m.

Some of these predictions, it will be seen, are singularly definite, although they are not very cheerful. But the world somehow wins through the worst of its afflictions, which, of course, are disciplinary and prepare the way for the better times to come.

Just how Francis Grierson arrives at his prophetic conclusions we have no knowledge. It is known that he has an uncanny knowledge of the course of political and social history acquired during a long residence in Europe, where he met most of the leading figures in Art, Literature and Politics. It will be interesting to see how the prophecies eventuate.

As it did once, so shall it do again,
Still the new joy shall cancel the old pain.
What! are your roses dead? New ones shall blow,
The summer sun shall melt the winter's snow,
And this day's loss give birth to next day's gain.

—C. C.

LIGHT,

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CONCERNING THE "RACKETTY GHOST."

We have lately been regaled with accounts of "ghostly disturbances" at a house at Hornsey—a story of a type long familiar, for there are so many of these cases, although as regards the explanation of them the public are generally left completely in the dark or put off with some "explanation" that as a rule completely fails to explain anything.

The procedure in the Press is usually as follows, to put the matter in brief summary. A great daily paper comes out with a flaming account of strange manifestations in some particular place. Stones are thrown "by unseen hands," coals and clods of earth are hurled about, people in the vicinity are struck (in both senses) by flying missiles. Windows are broken, furniture tossed about; there are all kinds of weird and alarming manifestations. The story is told in a sensational way with flaring headlines.

For two or three days the accounts continue, the newspaper usually implying, in a protective sentence here and there, entire disbelief in the "supernatural" idea, and suggesting that the results are doubtless due to some human agent—preferably a mischievous small boy. At the end of a week the odds are that the boy is credited with the whole business and the matter is closed, the public being "switched off" on to some other sensation—a murder or a divorce case or perhaps a correspondence to discuss such momentous questions as "Do Madmen Eat Fat?" or "Who is the Prettiest Actress?"

But a large number of people being still deeply interested in the "ghost," the great paper receives shoals of letters from persons who desire to pursue the matter, and who protest that if the accounts originally given of the phenomena are true, the explanation that the boy did them all is simply absurd.

But the newspapers are now quite silent. The matter is done with. A few of the more tenacious correspondents persist in asking questions. The newspapers continue to maintain a masterly silence, and the subject "fizzles out," to the disgust of the inquisitive and the utter perplexity of the people who, having given the subject serious thought, are convinced that these things are really important in their bearing on the science of human life.

At the time of writing *LIGHT* has not—in spite of a visit to the afflicted house—sufficient information to enable it to arrive at any well-grounded opinion concerning the origin of the disturbances, for the "poltergeist" is always a baffling problem. Part of the difficulty arises from the fact that very much the same effects may arise from a variety of causes.

Poltergeist stories are many and various. Of those to which the explanation of trickery will best apply it is noticeable that the trickster is sometimes a boy or girl in an abnormal state of mind—a significant fact not without interest to psychologists and students of mediumship. So that while the question appears to be settled with the formula: The boy (or girl) did it, there is still a mystery left. Why did the mischief-maker behave in this extraordinary way, for no person in a normal state could or would obstinately persist in such pranks?

But there are many instances for which it is quite impossible to account on the ground of human agency. There is not the space here to give illustrations of these cases, but they may be divided roughly into three classes:—

(1) Cases in which there is no evidence of any "spiritual" agency, but rather a suggestion of the working of obscure electro-magnetic laws.

(2) Cases in which the manifestations indicate the activity of some kind of intelligence rather of the sub-human than the human order.

(3) Cases in which there are clear indications of a discernate spirit behind the manifestations.

In the first group we place those instances in which the disturbance of material things (it was books in a bookseller's shop in one case) is sudden, temporary, and, from the human point of view, quite senseless and meaningless.

In the second group we class those cases, some of them in subterranean places (like the Cheriton dug-out), which seem of a wilful—sometimes malignant—character, and hence cannot be ascribed to purely "natural causes."

In the third group we put those examples in which, after careful inquiry, a human spirit—the "ghost"—emerges. It is usually a troubled spirit of the earth-bound variety with something on its conscience or with some overpowering anxiety to communicate with friends on earth. By some unusual circumstance—the proximity of a powerful medium, perhaps—it causes (unconsciously as a rule) all kinds of commotion and disturbance on our material plane. Nothing is further from the mind of such a spirit than the idea of spreading alarm and distress amongst its friends in the flesh. It is simply fumbling and blundering in a blind fashion in that region of the borderland between the two worlds, the mysteries of which we are trying to probe.

That, in a rough and necessarily imperfect fashion, is how we should classify the activities of the "poltergeist," incidentally thus justifying the quite reasonable contention that much the same effects may be produced by very different causes.

It remains to be proved to which of these classes the Hornsey poltergeist belongs. But on a general view, and relying on the accounts of the phenomena, it seems that we may rule out the human element in the way of trickery and also the "electro-magnetic" explanation. The idea that there are spirits at work seems to receive a considerable amount of justification, but it needs to be very thoroughly proved and tested before it can be offered as a matter for public consideration. Proof has frequently been gained of the reality of the human spirit behind such phenomena, but rarely has it been of a character that made it wise to set it before a world which would have none of it. For there is a superstition of Materialism and a bias against the idea of spirits, and these are nowhere so strong as amongst those who hurl right and left the words "Superstition!" and "Bias!" against all who contradict their views.

We see that one daily paper congratulates itself that on a nocturnal watching for the Hornsey ghost there were no Spiritualists present with their "bias" in favour of spirits. It is an odd circumstance that it was a Spiritualist who was also a clairvoyant who pronounced *against* the idea of spirits in some of the poltergeist cases he investigated. Not much "bias" there, surely!

It is rather a painful reflection to those who know the facts that the main reason why these poltergeist cases are never satisfactorily cleared up is that they are, so to speak, strangled at their birth. Where there is a human spirit at work he gets very little help, sympathy or understanding. The sceptic will not even give him the "benefit of the doubt" with a view to elicit some kind of proof. The procedure adopted is in fact rather like that of the press-gang sailor who, finding a countryman sitting by the roadside, ordered him to get up and show what kind of a man he was; and then, by way of assisting in the operation, proceeded to club him on the head with his musket.

FROM THE LIGHTHOUSE WINDOW.

Lady Glenconner, according to the "Daily Mirror," has been overwhelmed with correspondence from readers of her recent book, "The Earthen Vessel," who seek further information regarding Spiritualism, and Book Tests in particular.

A mother, who signs herself "Spiritualist," in a letter to the "Blackpool Gazette and Herald," replying to a local critic, writes of Sir Arthur Conan Doyle: "I thank God there are such men who are not afraid to openly expound the truth, even to touring the world, as he is doing now, and taking comfort to the desolate on every side."

Dr. Ellis Powell, in his interesting series of articles in the "National News," has been discussing the wonders of psychometry. "There seems to be practically no limit to this faculty of psychometry," he says, "except, of course, the capacity of the medium. It really does seem as if every event of the past were indelibly photographed so that we can recover it provided we use the proper means. Notice what stupendous sources of information are thus opened up."

Looking forward to the time when psychometry will have attained to the level of an art widely practised by competent mediums, under the guidance of expert spirit controls, Dr. Powell remarks: "Then we shall be able not only to get into the 'surroundings' of recent events, but to carry back our inquiries to the most remote periods in the story of the earth. Think what it will mean to revisualise all the great episodes of the past, and in that way solve many most interesting problems hitherto regarded as insoluble mysteries!"

Mr. David Gow, in a recent issue of "Pearson's Weekly," discusses Edison's projected invention of a machine for establishing communication with the spirit world.

Mr. Gow writes: "In my many years' experience I have come into touch with the inventors of several ingenious contrivances for getting 'spirit messages,' and I have known of some that certainly 'picked up' communications which seemed to come from spirits. Some of these messages were quite sensible and evidential; others were rubbishy and meaningless, whatever their source may have been. But in every case I found that the machine would not work except in contact with its inventor or some other person whose presence seemed to be necessary to establish a connection."

He adds, "However, I had long known that spirit communications were dependent on a human being—man or woman—supplying some element that no lifeless mechanical apparatus possesses. This element appears to be some kind of emanation—gas or fluid—the possession of which makes what we call a medium. In my view, Mr. Edison must take this into account. If he can discover what this element is, draw it off, and charge his machine with it he will probably be successful."

The pleasant social atmosphere which characterises the gatherings at the Stead Bureau was a feature of a successful *Conversazione* held on Monday last at Mortimer Hall in aid of the "W. T. Stead" Library and Bureau. There was a large assemblage of members and friends, who listened with keen enjoyment to the excellent programme which was presented. The artists included those gifted musicians, Miss Walenn and Mr. A. Weismann, whose selections were deeply appreciated. This was the case, too, with the songs by Miss Patty Hornsby, Miss Beatrice Morgan, and Mr. Henry D'Arcy. A very flattering reception was given to that well-known entertainer, Mr. Harrison Hill, whose piece, "The Bells," stirred all hearts. A strong programme was further enriched by a fine address from Mr. Alfred Vout Peters, which took the form of an account of the early experiences of his wonderful psychic career.

We have already alluded to the Poltergeist disturbances in the home of Mr. Frost, at No. 8, Ferrestone-road, Hornsey. For the past few weeks these manifestations have continued, apparently centring round one of the children, Gordon, a boy of eleven. The milder manifestations consist of the flight from shelf or table to floor of all sorts of crockery, brushes, food, and small objects; the more surprising are the sudden elevation from the floor of the child and his chair, or the raising 2ft. from the carpet of a mahogany table laid with breakfast things. The most terrifying experience the boy has had, and it was shared by his brother, aged nine, is stated to be the sudden appearance in the boy's bed-room of an apparition in which they recognised their mother, who died of consumption last April. Expert psychic researchers have now undertaken an investigation of the disturbances.

In a leader in the "Evening News" on the Hornsey ghost we are given the suggestion of a delightfully impartial method of procedure. "There is only one way of dealing with such a case as this. It should be patiently and carefully investigated by persons without prepossessions. Two classes of men should be equally excluded from such an investigation: those who believe and those who disbelieve in the marvellous, on general principles." Ignorance, apparently, is the qualification for the ideal psychic researcher in the opinion of our contemporary.

"The Londoner," in the "Evening News," in a causerie on what he describes as the "Racketty Ghost," writes: "Mr. Andrew Lang, who loved ghosts as I do, preserved a Gaelic hymn written by a Highlander of Lochaber, whose farmhouse was racketty for many a year. Donald Ban was a man with a dirk near his hand, a Scotsman who saw no joke in the troubles of his house. But he never caught and dirked the racketty ghost. He put his woes into a hymn, praying that an angel might be sent to take up his abode in Donald's dwelling. 'Always,' he wrote, 'at the time I go to bed the stones and clods will arise—how could a saint get sleep there?' Here are the coats at Hornsey behaving as the stones did in Lochaber: how can a respectable householder get sleep there? I could write a hymn for use in Hornsey more easily than I could explain away the racketty ghost."

The "Medical Times" (February), in a leading article on "Psychical Research," comments on the fact that "quite a number of people, including some distinguished scientists and members of the medical profession, have of late evinced more than a passing interest in spiritual phenomena." Notice is taken of the formation of the Glasgow Society for Psychic Research and of the recent publication of "The Earthen Vessel," and the translation of Schrenck-Notzing's book on materialisations. The article concludes: "We may say that, while we hold no brief for psychical research, we think that further investigation on scientific lines is indicated. To simply take up a negative attitude in the matter is, in our opinion, wholly wrong." A more liberal spirit seems to be gaining ground.

The Bishop of Ripon (Dr. Strong), in unveiling a war memorial at All Hallows, Leeds, on February 15th, referred to the post-war increase of interest in Spiritualism, and described it (as reported in the "Yorkshire Post") as "a very unfortunate development of modern thought prevalent among people who had got the old heathen view of life and death. A much better effect of the war is the erection of memorials of the fallen in or near churches all over the country."

We are glad to learn from Mr. J. B. McIndoe that Mr. Peter Galloway, the president of the Glasgow Association, is now making a steady recovery, and after a period of rest it is hoped that he may continue his useful work.

In "The Theosophist" (February) an explanation is given of how the Theosophical Society came to vacate its headquarters in Tavistock Square. The building was taken over by the War Office during the war, and the hold thus obtained was never relaxed. Mrs. Besant, on her visit to England in May next, intends to see if any redress is possible.

Mr. J. Cuming Walters, in a series of articles in the Manchester "Evening News," writes of "Spiritualism and the World Beyond," basing his opinions on the result of twenty-five years' experiment and investigation. For inquirers his remarks are likely to be helpful. He says: "I have attended hundreds of seances, in addition to taking part in the work of private circles. Excluding the paltry exhibitions by sixpenny practitioners, who no more concern us than a negro ranter would concern the Archbishop of Canterbury, I have never in all these years known anything of darkened rooms, hymn-singing, emotional speeches, hysterical prayers, or mysterious furniture. I have always sat in a well-lit room, often in daylight, and we have proceeded at once, without any talk, or music, or holding of hands, to await such manifestations as might come. This is the most effective reply I can give to the ridiculous argument of 'self-illusion.'"

Mr. Walters adds: "My sole motive is to ask for fair and unprejudiced judgment on this momentous subject. The case for Spiritualism is as often spoilt by indiscriminate friends (more especially excitable beginners) as by indiscriminating foes. The treatment to which Spiritualists are exposed might lead anyone to infer that they are trying to rob the world of some precious hope, instead of trying to impart one. Their motive is to convince humankind that it will not perish, that we evolve and pass on from stage to stage, that we meet again those we love and admire, and that we proceed towards the Highest."

MULTIPLE PERSONALITY.

THE PROBLEMS OF HUMAN CONSCIOUSNESS.

ADDRESS BY MR. H. ERNEST HUNT.

The Hebrew Psalmist, in reflecting that we are "fearfully and wonderfully made," probably had in mind only his physical framework, but the phenomena of Multiple Personality, to which Mr. H. ERNEST HUNT invited attention in his interesting address on the 17th inst. in the hall of the London Spiritualist Alliance, prove the statement to be equally true of man's mental make-up. The latter would seem to be quite as complex as the former and, in its mysterious hidden working, even more difficult to comprehend. Mr. Hunt did not pretend to be able to solve the problems raised, some of which involve issues which are certainly "fearful" in the possibilities they contain.

After some preliminary remarks by Mr. H. W. ENGHOLM, the chairman, who referred to the minor changes of personality shown by the average man in his different spheres of life and occupation—one kind of man at his office and quite another character in his own home circle, Mr. Hunt delivered his address.

He said that the study of Spiritualism brought us up against many problems in the search for a solution of the questions, Whence we come, What we are, and Whither we are bound. Spiritualism threw open window after window, bringing us to the discovery of many subjects of collateral interest in regard to the problems of the human consciousness. One of these was the question of multiple personality. All Spiritualists were aware of the dual nature of man. The fact that a man was one person when awake and quite another when asleep was obvious. It seemed almost as though sleep were the process by which man was compulsorily spiritualised. Sleep brought with it a temporary expulsion from our material bodies. Generally we were compelled to leave our physical bodies for eight hours out of the twenty-four, and during that time we were compulsorily fed—that is to say compelled to take our necessary spiritual nourishment. This led us to the conception that besides our material bodies we possessed spiritual bodies functioning in an immaterial world. The idea was as old as the hills. We met with it in the "subtle body" of the ancients, in St. Paul's statement that "there is a natural body and there is a spiritual body," and in the teaching of Swedenborg, and our modern-day Spiritualism substantiated that position. This dual aspect of humanity was familiar to every one of us. But in addition, we were each of us mentally many-sided, consisting of a number of personalities grouped together. A man was one thing at the office and another at home; one thing on the stage, another off, one thing in his professional capacity and another romping with his children in the nursery. With some people we showed one aspect of our character, and quite a different aspect with others. Each of these personalities had its own intellectual functions, its own particular views and its own particular memory. When we rejoined a friend after a long absence the first thing we did was to resuscitate old memories connected with that friend, and with them we revived old feelings and affections and a whole stock of ideas. In the normal individual these varied personalities were grouped under a central control, but it might happen that for some reason or other they might lose this synthesis and split up into alternative personalities. There were very obvious causes which might lead to this splitting up. In the late war shell shock often brought about temporary gaps in the memory, with the result that the person seemed to have lost his identity and become someone else. The same thing might happen after injury or illness. Disappointment, again, might lead a man to retire from the actual world about him into an inner world of imagination which gradually became to him the real world; he had then crossed the line and definitely entered the ranks of the unbalanced. Alcoholic indulgence might induce a similar condition. A person was only sane and normal so long as all the personalities which composed his complete mentality were kept duly grouped and synthesised, none of them being permitted to escape from the central control.

MR. HUNT proceeded to give examples of how this splitting up occurs, taking first

THE STRANGE CASE OF ANSEL BOURNE.

This was one of the cases studied by Professor James. Ansel Bourne was an itinerant preacher. One day, under some mysterious impulse, he drew a large sum of money from the bank, entered a street car and was not seen again by his friends for a period of eight weeks. In another name and apparently quite another person, he opened a shop in another part of the country, carried on a flourishing trade, no one who met him having the slightest suspicion that he was a "pathological case." There was nothing noticeably "queer" about the man or his methods as a tradesman until the "awakening" came. It occurred suddenly. He awoke in the night, remembering that he was the Rev. Ansel Bourne and quite unconscious of his

recent change of identity—another man with another name. All this intervening portion of his life was completely expunged from his memory.

We saw the same thing in hypnotism where the subject did not remember in the waking state his experience when hypnotised, but when once more under hypnotic influence he would readily recall the events in the previous hypnotic stage. Sometimes intoxication was marked by the same phenomenon, as when the hall porter was given a parcel to post, but getting drunk, forgot all about it. When sober he found he had lost it altogether, but, when once more in an inebriated state, he readily remembered where he had put the parcel.

THE SLAVE PHILOSOPHER.

MR. HUNT adduced further illustrations, some of them well known to students of psychical research. There was the case (related by Du Prel) of the slave in the service of a foreign nobleman. The slave was feeble-minded, but through some accident he underwent one of these strange mutations of personality and became a philosopher. In this stage he gave remarkable discourses and was especially eloquent on the subject of political government. The nobleman was deeply interested in the philosophical teachings of his slave and derived no small instruction from them. But the doctors regarded the case as a pathological one, and one of them went to work and in the end triumphantly restored the patient to his original condition of feeble-mindedness—a great cure indeed!

THE CASES OF MISS BEAUCHAMP AND MARY BARNES.

MR. HUNT next dealt with the historical case of Miss Christine Beauchamp and her four distinct personalities. They differed very much in characteristics, health, education and personal tastes. One of them (B1) was in poor health, while another (B3), known as "Sally," was a stranger to aches and pains. Sally was mischievous and spiteful, wrote insulting letters and played malicious tricks. The personality of Miss Beauchamp herself was temporarily submerged by the others. The case was recorded by Dr. Morton Prince, and would require a volume to relate in its entirety. In this case the theory of spirit control was found to be untenable. It seemed to be a clear case of split consciousness. The cure by reintegration of the "split" states of consciousness was eventually brought about by mental therapeutics.

That was an American case. An English case comparatively little known, but in some respects even more remarkable, was that of Mary Barnes, described by Dr. Wilson. In addition to her original personality Mary developed ten others, entirely different from the first and from one another. The trouble began when she was ten years old, and originated with an attack of influenza. In her normal state she was a highly moral girl, but in one of these abnormal conditions she was a criminal and was only just saved from committing a murder. In one personality she was highly educated; in another she was illiterate. In one she could draw well; in another she could barely scribble. In one she was weak and ill; in other perfectly well and strong. In one she knew how to swim; in another she could not swim. In one state she was having her dinner when another personality suddenly took control and remained in possession for weeks. When the previous personality returned she wanted to know where her dinner was! Incidents similar to this occurred in trance cases. A man went into trance in the middle of a sentence and finished it when he woke. Mary Barnes was now finally settled in one of her sub-personalities and showed no sign of resuming her original personality. This opened up a number of problems: Who was Mary Barnes? Was she really one of those ten personalities? Where had the original personality gone? For his own part Mr. Hunt did not think we ever manifested the whole of our personality. There was both a higher and a lower self than any we had yet shown. We only revealed a portion of our personality. Where was the rest? It might be said that it was in the sub-conscious, but where was that? Must we think of it as in a place? He remembered waking from a dream and recalling being simultaneously in three different places with three different people, and he had never since then felt bound down to explaining the subconscious mind in terms of topography. But the realisation of the fact that we only manifested a fraction of our personality suggested a parallel to the Theosophical idea that only a part of us was incarnated at any one time, leaving other portions to be incarnated later, and while he admitted that in this matter he was "sitting on the fence" he could not help being impressed by the volume of teaching in favour of reincarnation put forward in various books. He instanced the views of Dr. Geley and the teaching in "Our Unseen Guest," "Letters From a Living Dead Man," Claude's Books, etc. Suppose Mary Barnes died, what, in her new

stage of being, was the real self? The one fact of which we might be sure was that memory would not be lost.

SECONDARY PERSONALITY OR SPIRIT CONTROL?

Mr. Hunt here brought up the case of a person who was in the habit of speaking under control. The effect of the reiteration of that control was, he held, to build up a secondary personality which worked practically automatically. He did not doubt the existence of such a thing as spirit control, but he was convinced that in some cases in which it was assumed to exist it was lacking and that its place was taken by a secondary personality of the medium. He thought the best service one could do to Spiritualism was to rule out all doubtful cases. The speaker pointed out as a psychological consideration which should receive due weight that had the criminal personality of Mary Barnes actually succeeded in committing a murder, another personality, quite unaware and innocent of the crime, might have been called upon to expiate it. That, he thought, was surely an argument for the abolition of capital punishment. Again, some of the "personalities" associated with an individual might manifest abnormal symptoms. Were we going to lock that individual up on the authority of some doctor who was prepared to class all cases of subconscious abnormality as manifestations of ordinary insanity? The questions of trance, of capital punishment and of insanity all arose in the consideration of this subject. Mr. Hunt closed by urging the supreme importance of not permitting the wits to go wool-gathering but of maintaining a strong central control.

An animated discussion followed.

POINTS AND COMMENTS.

ROBERT LOUIS STEVENSON.

Mr. Hunt mentioned the familiar case of the genesis of "Dr. Jekyll and Mr. Hyde" which was received by Robert Louis Stevenson in a dream in the same way as some of his other stories. Mr. Hunt suggested that Stevenson might have been familiar with the phenomena of multiple personality, as he was connected with a Scottish Spiritualist Society. This is correct—he was Secretary of the Psychological Society of Edinburgh. But whether his studies gave him any clear insight into the nature of the psychological states he experienced does not appear.

WHO ARE YOU?

Mr. Hunt's question was a striking one. We were many sided, constantly changing in our expressions of personality. No doubt the reply is that it is the individuality and not the mutable personality with which we are concerned, and it is this which persists beyond the change of death. An indication of this is seen, amongst others, in the fact that communications from "the other side" frequently make it clear that a progressive spirit after a time loses his earth name and all but the spiritual content of his earthly memories.

FAMOUS ACTORS AND PERSONALITY PROBLEMS.

The fact that over-concentration on his part extended over a long period may result in an actor developing a "psychosis" was referred to by Mr. Hunt, who instanced the case of Mr. W. S. Penley ("Charlie's Aunt"). This seemed to be rather a natural result in the case of an actor. By continually playing a part he would be predisposed to those complications of personality which undue attention to one particular thing in some other occupation might not produce. But, as was pointed out later in the meeting, the actual personality of the great actor usually shines through all his parts, showing that the dominant personality is never eclipsed.

MEMORY.

Mr. Hunt well accentuated the fact that all memories are indelibly recorded and can always be recalled, and that in the case of human personality the central stream of memories persists through all the changes and deflections of state in multiple personalities.

TRANCE PHENOMENA.

The lecturer noted that some cases of supposed mediumistic trance do not appeal to trained psychologists as showing any proof of "spirit control." This is true enough. There are pseudo-psychical states for which it is not necessary to look beyond the psychology of the supposed medium. These may have been from the start nothing but examples of the phenomenon of self-hypnosis. But we have noted other cases in which in the early stages clear evidence of independent control was apparent, and this after a time—it might be several years—was succeeded by a kind of automatic control. If we may accept the explanation given in these cases, the effect was due to a long and careful training of the medium in which his mental capacity was developed sufficiently to enable him to run alone, and the fact that he still continued to go through the form of entrancement was merely a helpful process enabling him to make the best use of his own personal gifts.

CRIMINAL PROPENSITIES.

The fact that cases of split identity might result in the appearance of a "personality" of criminal tendencies was

an alarming conclusion, unless we remember that many crimes may be the result of temporary conditions of "morbid psychology" of which the instance of multiple personality may be only an extreme grade. In the general light of criminal psychology there is nothing specially alarming in the idea that a case of split personality may result in the emergence of a form of "identity" which may commit a murder of which the central character—the man himself—may be entirely ignorant and for which he may be executed. There are some cases which point strongly to the idea that this may occasionally happen. More than one man or woman charged with a crime has appeared to be entirely unconscious of having committed the deed, and the evidence for "insanity" has not been sufficient to secure an acquittal. Clearly there is a vast amount for crime psychologists to learn. Mr. Hunt noted, by the way, that in the case of Mary Barnes one of her ten personalities came near to committing a murder, although in her normal state Mary was a highly moral girl. But this is simply a variant of cases in which drink or certain nervous disorders have resulted in a frenzy and criminal acts which would have been quite foreign to the subject in his normal condition.

SALUTARY ADVICE.

But although Mr. Hunt's statements are seen on reflection to be less alarming than at first sight they might have seemed, the advice he gave was sound and valuable, amply vindicating his claim (made in reply to criticism) that he was not an alarmist but really an optimist fixing his faith firmly in the spiritual order of life. He insisted on the supreme importance of maintaining the central control which he would doubtless hold is fixed in the centre of the individual being—the importance of building up a strong character by the cultivation of courage, self-possession and self-control.

IN LIGHTER VEIN.

RAYS AND REFLECTIONS.

New ideas are in the air, especially as regards this invaluable journal of ours. "Why not devote a page to the past history of Spiritualism?" says one. Well, *LIGHT* does dip into the past occasionally. But a very little retrospection is usually sufficient. One may easily make too much of it. We do not want to be a paper with a great future behind us. The small boy who was sent to school for the first time and was told by the teacher to "sit there for the present," complained afterwards that he did not get any present. That is not *LIGHT*'s view. It is not "waiting for the present." It has taken it as a gift from the gods, to be shaped into something more glorious in the future.

Another "merchant of ideas" wants more humour. But there are some good, serious souls who object to any lightness in *LIGHT*. To them any mirth here is trifling with a great and solemn subject. Alack! for to us it is the great things that are really the bright things. It is only the trivial affairs that are so serious and so deadly dull. It was Jove, the greatest of the gods, who conferred joviality on mankind. The suggestion is that there shall be a feature to be called, for instance, "Gleams and Sparkles of *LIGHT*." But that might commit us to too much. One cannot always sparkle to order. Hence the more modest title of this little causerie.

It is not merely our cover that excites comment. Some have been audacious enough to suggest another name. "Illumination" has been proposed as a more resounding title. Then, there are the Latin and Greek equivalents, "Lux" or "Phos." But, in any case, "Lux" has been already taken, and as for "Phos," although it is an intriguing title, calculated to excite wonder and curiosity—"Phos" is not beautiful, even if it is Greek. It has a vermicide flavour. No "Phos" for us! We remain *LIGHT*, even though with our present cover there is the suggestion of a dark lantern. But the cover is changing soon—we are coming out in a new dress.

An evening paper tells us of the family ghost at an old Irish house. Its appearance always means good fortune. Why not? Not all "haunting" ghosts are of evil omen, heralds of woe, "ancestral voices prophesying war." Some of them appear at rare intervals as messengers of coming happiness. There is one Scots family where the ghost—an ancestress—manifests activity before both good and evil fortune for her family, evidently to increase the one by anticipation and to lighten the shock of the other. Some haunting ghosts—they are all very human—seem to be animated by petty passions—revenge, jealousy and other very earthly emotions. But many of them are really inspired by Love in some form. They take an intense interest in the welfare of their descendants. They carry on the old human tradition of family pride and the "clan spirit."

THE PROBLEMS OF PSYCHIC PHOTOGRAPHY.

By H. A. DALLAS.

The problem of Psychic Photography is so obscure that any sidelight is worth considering, even suggestions from one who makes no claim to large experience in this branch of study may perhaps be of some use.

In one of his interesting articles, Mr. Coates says, "It is conceivable that the intense thought of the parents found a resting place in the sub-conscious stratum of Mrs. Buxton or Mr. Hope, or of both," and that "their guides operating in their aura became aware of what was sought, and produced the pictures." Every possible hypothesis should, of course, be explored, this one among others; but when we examine it we find that there are many psychic pictures to which it is not applicable. Photographs (subsequently recognised) of persons unknown both to sitters and mediums cannot thus be accounted for. It is necessary to seek some other explanation to account for these cases, and if it can be found it will, perhaps, account for all.

One thing is obvious: the presence of psychically gifted persons is necessary for the production of the phenomena. Can we form a reasonable hypothesis as to the cause for this? What is the contribution made by the medium towards the result? The receptivity of the sub-conscious stratum of the mind alone does not account for the appearance of portraits of persons unknown to anyone present. We must, therefore, explore in some other direction to discover the cause for the necessity of a medium's presence.

FROM KNOWN TO UNKNOWN.

Normal photography is, as we know, produced by the vibrations of light; if we proceed from the known to the unknown—that is to say, if we keep as nearly as possible to the laws of nature with which we are already familiar—we shall surmise that light is also a factor in the production of psychic photographs, but not, necessarily, solar light. It is well known to investigators that psychics emit radiations, and that some of these are luminous. Dr. Ochorowicz, of Warsaw University, spoke of visible and invisible rays, and he verified the reality of invisible rays proceeding from his medium by photographing material objects by their means. The record of his experiments was published in "Les Annales Psychiques" in 1912, and summarised by me in *LIGHT* the same year. In his experiments for the production of etheric hands and thought photography, he observed the appearance on the film of an egg-shaped luminosity, and after remarking that a light in the same form was observed by Sir William Crookes, he says:—

"It may be that it is not merely a concentration of light for photographic purposes, nor a mass of ordinary matter—a kind of reservoir for materialisation—it may be something intermediary between the two, the elements of matter and light at the same time, a mass of *pra-energy* capable of being transformed into luminous force or into matter." (See *LIGHT*, July 13th, 1912.)

He also says:—

"Materialised hands can be photographed, and invisible hands also produce a radiographic effect on the plate. The light by which this radiograph is produced is emitted sometimes from the hand of the medium, sometimes from the double itself." (*LIGHT*, June 22nd, 1912. See also Sept. 7th, 1912.)

He says that during these experiments he was conscious of a cold air passing between the medium and the film. The study of Dr. Ochorowicz's experiments reminds one that just as in ordinary photography two factors are always present, *e.g.*, light and matter, so the fact that psychic images are produced by light emanating from the organism of the medium does not preclude the probability that some quasi-material substance may also be requisite, and this may

be supplied by the medium. This new form of matter has, we know, been the subject of Dr. Crawford's careful experiments. In one of Dr. Ochorowicz's experiments he obtained a photograph of a thimble on the medium's finger; he called it "the soul of her thimble," for no thimble was visible on her finger, although the medium said she felt something pressing the tip of her finger.

WHAT IS THE ORIGINATING CAUSE?

These facts bear closely on the *modus operandi*, but they leave untouched the question of the originating cause of these photographs. They must originate in thought; in whose thought do they originate?

In some cases it may be reasonable to regard the thought and intense desire of the sitter as a potent factor; even in these cases it still remains a problem as to how this thought acts in conjunction with the radiation from the medium to effect these strange results, since the sitter is quite ignorant as to how to utilise the medium's forces. But when the portrait that appears has no connection with either sitter or photographer it seems that the originating impulse must be sought elsewhere.

In order to reach a reasonable solution of the problem as to the originating cause of these phenomena and to discover

what is the nature of the intelligence at work, a careful and judicial consideration of attendant circumstances is necessary—in addition, of course, to strict supervision of experiments.

With the exception of mathematics, it is in this way that all truths are established: that is to say, by circumstantial evidence, by careful weighing of the *pros* and *cons*, and drawing conclusions as to the direction in which the weight of evidence lies.

If we find that the balance of the evidence is strongly in favour of the intervention of unseen intelligences in certain cases the probability is that this intervention occurs in other similar experiences, although the evidence for this intervention may not always be apparent.

To illustrate my point I will cite an instance (one of many of the kind) which will be found in an article by Rev. C. Hall Cook, B.D., Ph.D., published in 1916 in the U.S.A. *Journal of Psychical Research*; it is one of a series which makes a valuable contribution to the study of Psychic Photography. His experiments were carried out with every precaution he could think of, as he was fully alive to the importance of protecting the evidence at every point.

THE FLORA LOUDOUN CASE.

The experiments to which I wish here to draw attention are those in which a clear photograph appeared of a girl called Flora Loudoun, who had been a friend and class mate of Dr. Cook's in his student days, over thirty years previously. She passed into the other life some years after they had been associated together, in 1873. The psychic photograph was taken in 1901.

On the same plate with the face of the girl appear three symbols. In her hair is a five-starred flower, and below her face a cross and a heart. I cannot give in any detail the conditions under which the photograph was taken or the communications which claimed to come at various times from Flora Loudoun. I can only state, briefly, that *subsequently* a photograph was given to Dr. Cook which had been taken shortly before her death, and that in it she wears in her hair a five-starred flower; three years later he came across the photograph again, which he thought he had lost, and, scrutinising it carefully, he discovered for the first time that she was wearing a small cross on her breast of the same design as that in the psychic photograph, the only difference being that the latter was much larger. When the psychic photograph was taken Dr. Cook had no picture of her. He says, "There had never been in my possession

DO YOU RECOGNISE THIS "EXTRA?"



We wonder if any of our readers will be able to recognise the exceptionally clearly defined spirit "extra" which appears in the above photograph? This photograph was taken under strict test conditions, and has been shown to many people, but no one has yet been able to recognise it. It is seldom that an "extra" shows such distinct characteristics as this one does. It may be that amongst our readers will be found the relative or friend of this young man, and we shall be glad to receive any evidence of recognition, providing photographs are sent to us giving full name and address of sender and with necessary postage for our reply.

even a letter or word that might serve to hold her in my memory."

The first communication purporting to be from Flora Loudoun had come to him about a year before through a mediumistic stranger, afterwards through other channels he received many appropriate messages. If Flora Loudoun was in communication with her former comrade, as a perusal of these communications leads one to believe, it seems far more reasonable to believe that the photograph was effected intentionally by some unseen operators than to assume that Dr. Cook's subconscious memory of the girl he had not seen for over thirty years should not only have operated to produce her face, but should also have produced symbols with which she had appeared in a photograph taken before her death, which was quite unknown to Dr. Cook.

I refer to this case because it is a good instance of the kind of evidence which I think affords the clue which will ultimately lead to definite convictions as to the primary cause of these phenomena, and as to the nature of the purpose which the operators have in view.

It is not improbable that although the memory of the sitter is not an originating cause, it may assist in the production of likenesses. The operators seem to avail themselves of portraits already existing when portraying someone they wish to be recognised, and it may well be that the image held in the mind of a friend may assist in the same way. Something of this sort was intimated to a friend of mine in automatic writing—namely, that a friend who tried to materialise found that the memory picture which she had of him made it easier for him to manifest with the appearance she might recognise.

There is yet another experience which bears directly on the question whether some intelligence independent of the medium is at work.

Dr. Ochorowicz, as far as I know, never committed himself to the acceptance of the spirit hypothesis. The following statement is all the more valuable because he was quite unbiased in making it. In December, 1909, in an article by him which appeared in the "Annals of Psychical Science" (English edition), he wrote respecting "La petite Stasia," who claimed to be a spirit acting through his medium:—

"A problem of the highest theoretic importance—that of the personality of little Stasia—remains unsolved. It appeared clear to me at first that it was a simple etheric psychical double. My later experiences have somewhat shaken this 'animic' point of view, and especially an unexpected phenomenon, the obtaining of little Stasia's photograph, as announced by her and realised in an empty room, with all light excluded, while the medium in a normal condition and myself were in an adjoining room. This phenomenon threw a new light—or rather new doubts—on the problem of this strange personification."

THE FAIRY PHOTOGRAPHS.

In view of the fact that psychic photographs are sometimes produced from already existing pictures it is obvious that the photographs taken in Cottingley by Miss E. Wright and Miss F. Ealing do not prove the existence of fairies, any more than do the prints by artists in Fairy tale books. If they are proved to be entirely genuine we are no nearer to the solution of the question: Do fairies exist? The fact that these pictures represent the little people dressed according to Parisian style should suffice to check us from jumping to hasty conclusions. We cannot too carefully lay to heart the wise injunction of F. W. H. Myers:—

"Let them follow fearlessly wherever truth may lead, and beware of pre-constructing from too few factors their formula for the Sum of Things."

ANNA KINGSFORD AS SEER AND MYSTIC.

Those who listened with such close attention to Miss Lindal-Hageby's fine address to a large audience at the British College on February 16th, must have felt in her reasoned and yet impassioned plea for a fuller understanding of Anna Kingsford, how near to her heart lay the meaning and purpose of the life of this seer. This practical mystic, with her able co-worker, Edward Maitland, led the thought of many in the 'eighties of the last century by the "communicated" teachings which are now embodied in various books, "The Perfect Way," "Clothed with the Sun," etc. On the humanitarian side, in spite of the fact that she was passionately opposed to vivisection, Anna Kingsford managed to take her degree in medicine. Miss Lindal stated that she had been fully and consciously inspired by Anna Kingsford in her humanitarian aims for the last twenty years, quite apart from the interest her teachings on deeper subjects had awakened. With the inner meaning of this body of "communicated" teaching, so little known to the present generation, Miss Lindal promised to deal on a later occasion. Mr. Hopgood Hart, who has edited a new life of the seer (Watkins) showed many photographs, and the lecturer presented gratis a number of books to interested students.

B.

NEVER in this world does hatred cease by hatred.
Hatred ceases by love. This is nature.

—THE VEDAS.

"CLEAR VISION."

By LOUISE BERENS.

Clairvoyance in public is increasing by leaps and bounds. There can be no doubt of that. It is evolving slowly but surely into a national habit. There is scarcely a town in England where with a little trouble one cannot discover some modest hall filled to the threshold with a highly-strung audience. The attention of each individual is concentrated on the figure moving so restlessly to and fro on the platform. That commonplace figure is the wonder worker, possessing the gifts of clear sight and hearing. Most people would naturally prefer having descriptions and messages in private, but the majority have neither money nor opportunity to secure these advantages in a more exclusive fashion. Let us then beat down and conquer this selfish insularity.

We are frequently assured that mediumistic qualities are to be found in almost every family. This may be true, but the power is a question of degree. When so much depends on results, and we are hanging on every breath of the speaker, is it likely we should be satisfied with such psychic homespun?

The gift in its most perfect development is rare: granted to a favoured few. Those chosen ones are bound to administer joy and comfort to as many human creatures as possible; a fresh illustration of the hackneyed axiom "the greatest happiness to the greatest number."

The fact of being picked out and exhibited in nudity of soul to a greedily expectant crowd goes against the grain with the characteristically reserved Britisher. But every member of that particular audience is striving for a personal sign. The individual to whom the messages are directed counts for nothing. It is the proof and its acknowledgment that matters. The ordeal over, we stream from the building happy and elated. Self-consciousness is forgotten. In the joy of supernormal communion, sensibilities and trivialities are obliterated, and the warmth of that wondrous surprise fires one's whole being. The next Sunday and the next we find ourselves irresistibly drawn through the same portals—waiting—yearning—hoping.

The look of strained longing on those upturned faces is indeed pathetic. To a beginner the revelations seem wild, unbelievable, grotesque, ridiculous—and certain unfortunates never give themselves a second chance.

Let us simply exercise the elementary virtues of patience and open-minded toleration. Events gradually fit into the frame, and we realise the action of the play is as natural as falling asleep after a hard day's work. We grow accustomed to the weirdness of the performance—as eyes long blinded grow accustomed to the light—and observe that descriptions—personal or vicarious—are recognised and claimed on every side.

A congregation of liars is an unthinkable solution. Conviction dawns slowly on the stoniest sceptic. Suddenly—accentuated by a pointing finger—certain peculiarities are minutely described. A strange medium—often in different localities and widely separated communities—details trivial actions of long ago. Things buried in a dead past spring to vivid flame. It is driven into our dull brains that continuity of life and the survival of individuality is a homely fact; an eternal fixed truth.

Occasionally the whole outlook of life is revolutionised by a casual incursion into a Spiritualist meeting. Some thorny journalist—it may be—strays into the hall hungry for "copy." His professional bristles stand erect. He listens contemptuously, and notes with amusement the infatuation of these extraordinary people. Suddenly he hears the name or nickname of a defunct relation. Against his inclination—whirled back to a forgotten childhood—he recognises the mannerisms of a long dead brother, or is brought face to face—in trick or phrase—with the father whose mortal remains were laid to rest in Brompton Cemetery. He is stunned—speechless.

When reality actually pierces his rhinoceros mentality, the man who has come to scathe returns to bliss.

In seeking for this consolation and interest in our mundane lives, let us, above all, remember that there is a possibility of fraud in clairvoyance.

But if certain individuals use their supernormal gifts for mean and contemptible ends all the more reason to search for the true and genuine. There is nothing more depressing or more calculated to implant one of those cruel darts of doubt that momentarily afflict even the most convinced than failure from the platform.

The experienced Spiritualist is annoyed, but understands. The tyro, on the contrary, leaves the building full of contempt and wrath. He has been inveigled into this place by a credulous friend, and vows never to repeat the absurdity.

But is there not champagne and champagne? That fussy fizz—own sister to the gooseberry—is after all the poor relation of Veuve Cliquot Brut, elixir of connoisseur and gourmand. The inexperienced—and their name is legion—may find it helpful if I pass from the general to the particular.

On a Sunday evening not long ago I was at the Old Steine Hall, Brighton, with a friend. We sat in the centre of front row. It is well known that mediums are chary of giving messages to people in that particular place. They fear strangers and sceptics may jump to the conclusion

that those in such close proximity are friends and confederates. On the evening mentioned I had no expectation of a communication, so went straight to the front row, regarding it as a quiet spot for an unbiased observer. Greatly to my surprise I received two clairvoyant descriptions almost immediately. An elder sister of mine passed away in a distant county in May, 1919, and Mrs. Nevill, the medium—a total stranger to me—gave a remarkably accurate portrait of her; a picture unlike the generality of old ladies on account of personal peculiarities.

"Your sister!" remarked Mrs. Nevill. "That's odd. I thought it was your mother. She looks old enough to be your mother. She seems to be fondling and 'mothering' you. By the way, what have you and she to do with books?"

This sister, ten years older than myself, was not only present at my christening, but—a most irregular proceeding—held me at the font as Godmother. Early in life she adopted the ugly cap and appearance of the elderly—the custom at that time—when vanity seems to have been left out of the picture, and the skittish grandmother had yet to be evolved.

My sister had marked literary tastes and plenty of this world's goods. She spent years in the formation of a fine library, and till incapacitated by her last illness, invariably sat in her study surrounded by books.

Unluckily, two spirits appeared simultaneously, and this involved a certain confusion. The second—a man—was distinguished, it was said, by "a beautiful, long white beard." I looked back through the crucial years, but was forced to acknowledge that I could recall neither relation nor friend answering to this description.

Mrs. Nevill stood very close to me on the tiny platform; not two yards away. She looked me straight in the face. "I can only tell you what I see," she murmured. "I see a fine old man very clearly. Such a beautiful white beard!"

Gazing into those clairvoyant eyes I sighed, but replied with equal firmness, "I am exceedingly sorry, but no one connected with me was the least like that."

Mrs. Nevill continued as though I had not spoken. "I hear the words 'Uncle John or Joe.' I see a child sitting on a man's knee playing with his white beard. Cast your mind back to early childhood. You may perhaps remember later. I see the spirit too plainly to be mistaken."

I racked my brains, but, alas! no answering gleam.

The meeting broke up shortly, and we trailed out into the quaint Old Steyne lying there so peacefully under the stars. Judge of my surprise and pleasure when my friend and companion, Miss P., who had been sitting by my side, said suddenly, "I've been too stupid. My mind was fixed on your relations. My father answers exactly to the description. He had a long, exquisitely kept, white beard. His Christian name was James, and the medium said John or Joe. Stop," she added. "Now I remember a man who was no relation, only an intimate friend. He constantly ran in to play with us as children. He had a beautiful white beard rivaling my father's. I often sat on his knee and played with it, just as the medium said. He called himself 'Uncle Joe.' 'You won't forget your Uncle Joe, will you?' he used to say. With the literal truthfulness of childhood, I always answered, 'But you're not my 'Uncle Joe.' At his next visit there he was—'Uncle Joe' all the same."

The above is a specimen among thousands. I can only hope it may teach some not to reject instantly (as most feel inclined to do) when we cannot, at the burning moment, recall a person or a fact.

THE SURPRISES OF THE HEREAFTER.

The people whom I had naturally expected to meet earliest were often longest delayed from crossing my path; in some cases they were altogether missing. Again, I was startled by coming into contact with individuals that I had never associated in my conceptions of the future with a spiritual existence at all; in these cases I was sometimes humbled by discovering a type of spiritual character so far above my own that my fancies in their behalf proved to be of unwarrantable self-sufficiency. Social life in the heavenly world, I soon learned, was a series of subtle and acute surprises. It sometimes reminded me of a simile of George Eliot's, wherein she likened human existence to a game of chess in which each one of the pieces had intellect and passions, and the player might be beaten by his own pawns. The element of unexpectedness which constitutes the first and yet the most unreliable charm of earthly society had here acquired a permanent dignity. One of the most memorable things which I observed about heavenly relations was that people did not, in the degree or way to which I was accustomed, tire of each other. Attractions, to begin with, were less lightly experienced; their hold was deeper; their consequences more lasting. I had not been under my new conditions long before I learned that here genuine feeling was not suffered to fall a sacrifice to intellectual curiosity or emotional caprice; that here one had at last the stimulus of social attrition without its perils, its healthy pleasures without its pains. I learned, of course, much else which it is more than difficult, and some things which it is impossible, to explain. I testify to only what I am permitted.

—From "Beyond the Gates," by ELIZABETH STUART PHELPS.

AN APPARITION OF A LIVING PERSON.

By REGINALD B. SPAN.

The following strange case of the appearance of the astral form (or "double") of a living person is worth recording.

On a recent Friday night I retired to bed at a little after 10 p.m., and was soon fast asleep. My hostess, Miss Wilson, and her companion, Miss Avis (an ex-hospital nurse) sat up late, and did not retire to their rooms until after midnight. At about half past twelve Nurse Avis had occasion to go downstairs to fetch something she had forgotten from the drawing-room, and seeing a light in the hall below, she leaned over the balusters and observed someone walking quickly up and down the hall carrying a tall brass candlestick. On obtaining a better view she discovered that the person was myself. For a time she stood and watched the figure in astonishment, wondering what I was doing there, as she knew I had gone to bed more than two hours before.

The figure was fully dressed, and though it wore boots there was not the slightest sound of footsteps on the hard oil-cloth floor. The brass candlestick was held stiffly at arm's length, and the figure walked with great swiftness and long strides up and down the hall (which was remarkable, as I am only now recovering from a broken leg). The Nurse did not say anything, but went upstairs to Miss Wilson's room, and told that lady that Mr. Span was walking up and down the hall in a restless manner, and wondered if I could be ill. Miss Wilson said: "O, never mind, don't take any notice; perhaps he is suffering from insomnia, and if he likes to walk up and down, well, let him—it does not disturb anyone."

The next morning Miss Avis went into my room to see if the brass candlestick which she had seen me carrying required cleaning, as she thought naturally it would be spattered with candle grease, and to her great astonishment found the two tall brass candlesticks standing on the mantelpiece in their usual brightly polished, immaculate condition—not a speck of grease on them, and neither of the candles in them had even been lighted. She at once reported this mystery to Miss Wilson, who said that Nurse Avis must either have had an optical delusion, or seen my astral self. Miss Avis is, however, positive that she saw me, and that I carried a brass candlestick, exactly the same as one of those in my room. As a matter of fact, these candlesticks have never been touched since I have been in the house. They are not suitable for carrying about, and if carried would undoubtedly scatter candle grease over the floor. I have never lighted a candle in my room as there is no necessity to do so. It is rather significant that shortly before retiring to bed that night I had been looking over some notes and MSS. concerning the projection of the astral form, and was contemplating an article on that subject for a magazine—and whilst I was undressing I wondered if I could project my astral form so as to appear to relations and friends. I thought of three persons living in different parts of England, on whom I might try the experiment of appearing to, but on second thoughts, feared that it might startle them. I was in this undecided mood when I fell asleep. It is also curious that whilst I was undressing, my eye fell on the brass candlesticks on the mantelpiece, and I thought "I am never likely to use one of these as the incandescent light in the room is so good, and they are quite unsuitable for carrying."

It was only by accident that I heard of this appearance of my astral form, during a conversation on sleeplessness and restlessness at night, when Miss Avis told me what she had seen with regard to myself.

We certify this to be an exact account of what occurred. —(Signed) MARGARET AVIS, MARIAN WILSON.

THE NEW "LIGHT": CONGRATULATORY MESSAGES.

LIGHT becomes ever more interesting and inspiring, and I would not be without it for worlds!—EDITH M. A. TAYLOR.

May I join with your many other appreciative readers and say what a wonderful paper yours has developed into. I have been a reader for fifteen years, and look with admiration and gratification at the advance in the power and influence of LIGHT. May LIGHT and the spiritual knowledge disseminated in its pages have overwhelming success.—MRS. RUTH M. FRITH.

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

DEVELOPMENT OF MEDIUMSHIP.

L. MADELY.—The usual method is to join a developing circle under the guidance of some experienced person. This applies especially to physical phenomena. But of course the gift must be there. It cannot be created. There are some books on the subject to be obtained from this office, on application to the manager of the Book Department, who would give you particulars.

COUNT CAGLIOSTRO.

"MORTON" wishes to know whether Cagliostro was really as black as he is usually painted. It is not easy to estimate the degree of his roguery, but there is no doubt that, a man of powerful mind and great audacity, he was associated with many disreputable adventures and shady intrigues. As for his being a "great occultist"—this is nonsense. He traded on his reputation as a "magician" and probably had some mediumistic power, as is often the case with charlatans. That is what makes it so difficult to deal with them. "The lie that is part a truth" has its expression as a personal problem in the case of the liar who is partly true. If you want to read a short sketch of this remarkable personage I would suggest an admirable little book, "Occultists and Mystics of All Ages," by the Hon. Ralph Shirley, which can be purchased at this office, 4/6 net, or seen in the L.S.A. Library.

"SPIRIT DRAPERIES."

F. A. H. asks why in some supernormal pictures the faces of the sitters have not obliterated the filmy matter—sometimes known as "wool"—around the psychic figures or faces. There are two explanations. In some instances material forms become apparently translucent and reveal things at the back of them. But the general explanation seems to lie in the supposition that many extras are superimposed—by what means we know not—on the physical portions of the picture—the bodies of the sitters, for example.

CRYSTAL GAZING.

B. SINCLAIR.—This is a subject that is a good deal tainted in the public mind by its association with fortune-telling and fraudulent clairvoyance. The mere mention of a crystal in a fortune-telling case usually makes the magistrate snort with indignation. So I must be careful. And yet crystal-gazing has been seriously investigated by many distinguished men—the late Andrew Lang amongst the number. Miss Goodrich Freer (better known as "Miss X.") describes some remarkably veridical experiences in crystal-gazing. But to gain full information on the question you should consult some good books on the subject. There are two volumes dealing with it in the L.S.A. Library, one by J. Melville, the other by Northcott W. Thomas, in addition to much other matter scattered through books on psychical research.

A STRANGE MEETING.

W. T. R. tells me that a dear friend of his once had the experience of meeting in the street a gentleman whom he knew well but whom he had not seen for a very long time. Accordingly he stopped to shake hands and say a few words

to him. But when W. T. R.'s friend returned home and mentioned the fact to his family he was astonished to learn that the man he had spoken to had been dead three days, and previously to his death had been in bed for three weeks. Can I explain it? Not in this particular case certainly, for these things need very careful investigation as it has been found that some of them are accounted for by mistaken identity. But there are many cases which it is impossible to explain except on the idea that in some mysterious fashion a spirit became temporarily visible and held converse in the everyday world with some person still in the flesh. There is a problem here, but I have only a theory to explain it. It is that the person "on this side" was temporarily clairvoyant and clairaudient—a slight change in his consciousness brought him into apparent contact with the spirit. But that explanation may not always apply.

PSYCHIC PAINTINGS.

PICTOR has seen some psychic drawings and paintings, and suggests that they are presumably to be judged by some other standard than that of normal art, for they are not art. This is true enough, but not always. I have seen paintings produced under psychic influence that attained very high artistic standard in the judgment of competent artists. For the rest, they seem designed chiefly to convey symbolical meanings at the expense of shocking the sensibilities of those who demand conformity with the canons of normal art. But even the crudest daubs of colour may convey a message and a meaning to those in sympathy with the underlying idea.

THE SYMBOLISM OF A BADGE.

In my reply to **F. O. B.** on this subject (p. 127) I suggested that those connected with the introduction of the badge might give me further information as to the meaning of the symbol. I have now heard from Mrs. Montgomery Irvine with the following interpretation: "The Cross, significant of love and sacrifice, is shown as the centre of our devotional aspiration, indicated by the blue tint of the five-pointed star—the age-long symbol of the Logos manifested in man. The circle is the emblem of Eternity." The badge was designed by the Rev. F. Fielding-Ould, and is to be obtained of Mrs. Montgomery Irvine, 115, Ladbroke Grove, W., as advertised. It will now include a printed explanation of the symbolism.

SPIRIT MESSAGES.

To **F. MILLIGAN.**—It was Mr. Edward Clodd who wrote that all spirit messages were "nauseating, frivolous, mischievous, spurious drivel"—a nice "derangement of epitaphs," as Mrs. Malaprop would say. It was a foolish statement and led to the production by Mr. Harold Bayley in 1918 of a valuable book, "The Undiscovered Country: A Sequence of Spirit Messages Describing Death and the After-World." In this volume we have in a handy form not only a collection of messages full of instruction and many of them of great beauty and interest, but a crushing refutation of Mr. Edward Clodd's utterly reckless statement. The book is published by Cassell & Co., Ltd.

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"LIGHT" COVER COMPETITION.

This competition closed on Monday last, and at the eleventh hour a very large number of designs were sent in. We are much gratified at the wonderful response which has been made by the readers of *LIGHT*, and the great artistic ability displayed by so many of them. The range of ideas has been truly remarkable, and after the judging and the announcement of the winners' names we are seriously considering the advisability of holding an exhibition at our offices at 6, Queen Square, for we feel that no more striking exhibition of symbolism in art could be imagined than the one which we may be able to announce in the course of the next week or so.

The proprietors of *LIGHT* wish to thank all the competitors for the great trouble they have taken, especially regarding the conditions which in all cases they have faithfully observed.

"WIRELESS OF THE WILD."

In a letter under this title in the "Daily Mail" of the 28th ult., Mr. Andrew W. Jack, of 10, Springwell-avenue, Harlesden, N.W., relates that while in West Africa he came across a wonderful instance of how news travels in the wilds:—"Our camp was over a hundred miles from the coast. One day we were astonished to be told by the natives that the 'Big White Woman of England' had died, and on questioning them we ascertained that they referred to the late Queen Victoria." The letter continues:—

"When our special runner from Cape Coast Castle arrived two or three days later with copies of Reuter's cables we found that the dates coincided.

"This is an instance where no prearranged signal could have been made, and goes to show that the natives had some system of code by means of their 'tom-toms.'"

This reminds one of a case related by an Engineer officer who called at *LIGHT* office some time ago. He said that while in West Africa, he was one of the guests at a dinner held by the white men in a remote settlement to celebrate the coronation of King Edward VII.

The natives regarded the proceedings with evident amusement, one of them explaining their attitude with the curt remark, "Your King be no crowned." This was puzzling until a telegram arrived on the following day announcing the King's illness and the postponement of the coronation ceremonies. Our informant added that although the natives were reticent as to how they knew, he traced the source of the news to the priest, or "medicine-man" of the tribe. But this dignity would not reveal how he acquired the knowledge.

THE BRITTEN MEMORIAL.—Mr. A. W. Orr, the Hon. Secretary, asks us to state that the annual meeting of subscribers to the Britten Memorial will be held in the "Onward" Buildings, 207, Deansgate, Manchester, on Wednesday, March 9th, at 2.30 p.m.

"ALLEGED SPIRIT MESSAGES."—Under this title, the "Church Family Newspaper" of the 18th inst. discusses "The Earthen Vessel," by Lady Glenconner, the reviewer showing himself considerably impressed by the evidences for spirit communication adduced in the book. He is indeed considerably struck by the "Book Test" which deals with the ravages of the tree beetle, finding in the message a humorous touch "so natural and unaffected that it is extremely convincing." But it may be all due to "a new and mysterious Telepathy." Nevertheless, the review pleads that the whole subject shall be investigated with a reverent curiosity.

MINDS "IN ABEYANCE."—Writing of the shifting attitude of the Churches in regard to Spiritualism, Mr. W. Pollin (St. Leonards-on-Sea) deals with the Bishops' objection that in Spiritualism our minds have to be in abeyance (which is only very partially true, after all). Mr. Pollin says: "If you are receiving a message through the telephone from a friend at a distance, surely you must take up an attitude of receptivity and attention to what your friend is telling you. What other position did the Apostles take up? They listened, they heard, they even spake in tongues as the Spirit gave them utterance. If this was proper in their day why is it improper to-day?"

SOUTH LONDON SPIRITUALIST MISSION.—Mr. C. J. Williams, 115, Tanner's Hill, Deptford, S.E.8, writes: "May we appeal for our building fund and bazaar? It is now twenty years since the present South London Spiritualist Mission was founded, and we are faced with the necessity of purchasing Lausanne Hall or finding another home. We have agreed to purchase, and are holding a bazaar early in March to help to raise funds. During our existence many have gained help and comfort through the ministrations of the workers, and we appeal to all interested to show their gratitude by giving a donation to the building fund or gifts to the bazaar. A sum of £250 is needed to clear the hall from debt. Donations will be thankfully received and acknowledged by me, and gifts for the bazaar by Mr. H. Lister, 3, Crews-road, Peckham, S.E.15.

WHAT THE CHURCHES CAN LEARN.

The following is a list of the writers of previous articles in this series:—

1920.

October 30th.—Rev. Chas. L. Tweedale.
November 6th.—Rev. F. Fielding-Ould, M.A.
13th.—Rev. Walter Wynn.
20th.—Rev. C. Drayton Thomas.
27th.—Rev. Clarence May.
December 4th.—Rev. Dr. W. F. Geikie-Cobb.
11th.—Rev. Prof. Geo. Henslow.
18th.—Rev. Ellis G. Roberts, M.A.
25th.—Rev. Ellis G. Roberts, M.A.

1921.

January 1st.—Rev. G. Vale Owen.
8th.—Rev. G. Vale Owen.
15th.—Rev. G. Vale Owen.
22nd.—Rev. G. Maurice Elliott.
29th.—Rev. S. S. Stitt, M.A.
February 5th.—Rev. W. B. Haynes.

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"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

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Amount previously acknowledged	142	7	4
D. M. C.	5	5	0
D. McAllister	0	10	0
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TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. George Prior.

Peckham.—Lausanne-road.—7, Mrs. M. Clempson, Thursday, 8.15, Mrs. M. Gordon.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. F. Eveleigh. Thursday, 8, Mrs. Brown.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. T. W. Ella.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. T. W. Ella; 6.30, Alderman D. J. Davis, J.P., Mayor of West Ham.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Miss Violet Burton.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—11, Mrs. Mary Gordon; 7, Mrs. Podmore. Wednesday, 8, Mrs. Mary Gordon. Saturday, 7.30, Japanese Fairy Play by Lyceumists (repeat performance).

Brighton.—Athenaeum Hall.—11.15 and 7; 3, Lyceum. Monday and Wednesday, at 8, healing services.

Richmond Spiritualists' Church, Ormond-road, Richmond.—7.30, Mrs. Graddon Kent, "Personal Prophecies Fulfilled."

THE GUILD OF SPIRITUAL UNITY.—The Guild held its fourth meeting at the Holborn Restaurant on Thursday, 17th inst., when some eighteen members were present, including on this occasion the official representative of the Spiritualists' National Union. Much useful work was done during the meeting to further the progress of the higher Spiritualism and Psychical Research.

"THE LYCEUM BANNER."—A copy of our little contemporary, "The Lyceum Banner," gives us the impression of warmth and sincerity, coupled with a very sound and healthy mode of instruction for the young. To the leaders of the Lyceum Union for juvenile training Spiritualism is more than a question of psychical inquiry—it is a spiritual movement touching life at every point. The Lyceum method was first outlined by Andrew Jackson Davis, and its chief representative in this country, Mr. Alfred Kitson, has devoted the best part of his life to what is undoubtedly a great and important work.

MR. H. W. ENGHOLM AT CHESHAM.—On Monday evening last Mr. Engholm delivered an address on the Vale Owen Scripts to the congregation of the Baptist Free Church at Chesham, of which the Rev. Walter Wynn is pastor. Mr. Engholm said that he spoke as a member of the Church of England, but he found a bond of unity with them in the fact that they all acknowledged the same leader and captain—Jesus Christ. Mr. Engholm had a most cordial reception, and his address was heard with the greatest attention and sympathy throughout. On Sunday evening next, the 27th inst., Mr. Engholm will give an address at the Steinway Hall (the Marylebone Spiritualist Association) on "The Christ in the Vale Owen Script."

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The London Spiritualist Alliance (Ltd.) is a Society which has existed since the year 1884 for the purpose of affording information to persons interested in psychical phenomena and the evidences for human survival of death.

The need of such a Society was never more pressing or important than it is to-day, for the reason that all those who are genuinely desirous of inquiring into these objects and their relation to life and conduct, should have every opportunity afforded them so that they can be directed and guided in a proper and reverent manner.

The present membership of the Alliance is a very large one, and includes representatives of the Church, the Press, the Medical Profession, Science, the Law, the Army and Navy, Literature, Art and the Stage; in fact, people in every walk of life can be found on its roll.

The Alliance has been carrying out its work conscientiously, honestly, and without special favour to any sect or creed during the many years of its existence. It has won the approval of some of the most distinguished minds in the land. Men and women of all denominations have, time and again, expressed their gratitude for the great help that the Society has afforded them in matters of a spiritual and psychical character.

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In its beautiful home, in the centre of London, the comfort and convenience of its members are catered for with every care and thought. Attached to the offices and library is a well-appointed hall in which meetings of all kinds are held on certain afternoons and evenings during the week. Opportunity is given at these meetings for instructing members in all phases of Spiritualism and psychic science, and addresses are given by men and women famous for their knowledge and experience.

TERMS OF MEMBERSHIP.

The subscription of Members is One Guinea, or if elected after July 1st, Half-a-Guinea, and gives admission to all meetings. The subscription of Library Subscribers is Half-a-Guinea, and gives no further privileges.

Country Members may have books sent to them by post, but not oftener than once a fortnight, at a charge irrespective of weight of 1/- per parcel in advance, and must return them carriage paid.

The subscriptions of new Members, elected after October 1st, will be taken as for the whole of the succeeding year.

Information will be gladly afforded by the Secretary, who is in attendance at the offices daily, and to whom all communications should be addressed.

Such a Society as the London Spiritualist Alliance is essential to all who have even the slightest inclination to increase their knowledge concerning such all-important questions as "Where are the Dead?" "Is communication with them possible?" And further, "What can we learn from those who have passed on which will help us to better ourselves here?"

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